metal. (POST PAID.) to the General Agent. Fire copies will be sent to one address for TEN Mass, if payment be made in advance,

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Foundat Committee. - FRANCIS JACKSON, ELLIS BUT LORING, EDWIND QUINCY, SAMUEL PHILBRICK, Werest Pathlips. [This Committee is responsible for the financial economy of the paper-not for

WM. LLOYD GARRISON, EDITOR.



NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATE AND AN AGREEMENT WITH RELL.

Yes! it cannot be donied-the elaveholding lords of the South prescribed; at a condition of their assent to the Constitution, three special provisions to ecure the perpetuity of their dominion over their slaves The first was the immunity, for twenty years, of preserving the African slave trade; the eccond was the stipulation to surrender fugitive slaves-an engagement positively prohibited by the laws of God, elivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for slaves-for articles of merchandize, under the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial najority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VI-TAL AND ANIMATING SPIRIT OF THE NA-TIONAL GOVERNMENT.'-JOHN QUINCY ADAMS

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## BOSTON, MASS., FRIDAY, AUGUST 15, 1851.

Refinge of Oppression.

From the London Inquirer. A VOICE PROM AMERICA.

THE LIMITUR. ords through your columns, and in that way ords through your columns, and in that way information which I have been asked to give. England, it is said, that since the passing of the Slave Law, the Unitarians of America have in their Christian duty, by never having proed against it as a body. Is this true; I anment it is not true, because the Unitarians of
ment do not exist as a body; for they have no
postae existence, after the manner of Episcopas or Presbyterians. Unitarians here are congremalists; and the congregations are all independ-

if the separate congregations and individual stees, how have they acted on the matter?

man who may visit England, on his conduct dug the Fugitive Slave Law, and if he has not his voice against it, then to exclude him from ng the Orthodox in England, at the of their Congregational Union, it has been by acclamation not to acknowledge Chrisfellowship with those who have not opposed the tore Slave Law; and also it is proposed by some ons in England, that every American rehall be excluded from society, unless he can be his questioners that he is an anti-slavery man. they are not. They are measures to mortify hers, and to act well on none at all. Most under Americans will feel themselves insulted h inquisitoria, treatment as is proposed for Englishman though I am, I should disdain gland to answer such inquiries, even though kindly, though perhaps not wisely. Shall I onledge that I feel averse to expressing here my sentiments and conduct on the subject of slay, lest I should seem to have been, or should may feel as though I had been, coerced by that at with which it is proposed to attempt to sway oricans? I think, that even were I a notorious ditionist in America, I should revolt from answerslavery inquiries in England, were I told e admitted into it only as an anti-slavery If I could not enter English society on my ricanism, I never would on my Abolitionism. My-I would not; and I think it would be so with

said that the leading ministers of the Unitaomination behave miserably in contrast with e other men who are not Unitarians. And furner, it is said that the position of these ministers wants slavery is that of inaction. Their conduct be called maction, but I know that with some of theirs, than there is in some other men's

raper would be very indignant at being compliin pajer wonto be very indignant at being compar-med with being more conscientious than some-ther less active brethren. They would say, 'We are honest than they! No, nor even as thought-beings, or far-seeing. But we act and speak as to by the light we have, and which we trust is

Americans are to be acknowledged as fellowtians, and to be treated as gentlemen, accords they answer to anti-slavery questions, then English questioners ought to be well able to case the answers made to them. And this seldow he well m be the case; for, with very few excepons, English people do not know what slavery is America, nor under what conditions it exists; nor a much or little a New Englander has to do with how it is a matter to deal with, not easy, but

ard,-not simple, but very complicated. nbered, that agitaer in America; for in England, there are police soldiery by hundreds and thousands to maintain imply of the public temper. A man might thad, which in America he would very proper-tions from sharing in. This is a circumstance to eight to be taken into account in estimating public course of nen here in critical times.

anti-slavery names honorably mentioned en there alluded to, as inactive towards slathere are some whom I revere for the soul n, for that is not all inactive on slavery, y self-governed and cautious, very anxiou

republican side of the Atlantic, in some seets the economy of English society looks as

gnorance and demoralization in large classes, ose London to be as bad as Carolina with its and I believe that of suffering there is more gland than in the slave States of America. In h empire there are millions that are no led, indeed, that are even perhaps half starved, every year there are thousands of households in broken up by the new Poor Law. And by usbands and wives are separated eptapart. The oppressed and suffering classes against are the unenfranchised. Now, this unclassed state, with its bad consequences, the cans know of, and they call it political slaveand it is to them almost as sad as negro slavery is to the English. Now an English visitor were examined here, be-ing admitted into society, in some such way proposed to question Americans. Then the es put to him would be like these: 'Are you or of the aboltion of political slavery in Eng-Are you in favor of the Charter? Have you openly avowed yourself in favor of the Five S. Do you vote for the Chartest candidate at Were you present at the great Chartist stration on Kennington Common? Do y ma of the people, the great patriot, as we man of the people, the great patriot, as we mad he is? Do you petition Parliament for eration of those unfortunate philanthropists, lones and Williams? Do you preach the r as being Christian doerine — preach it and simply and fearlessly? To all these one the Englishman would probably have to r. 'No, no, no.' Then his epublican quesculate. er, No, no, no.' Then his epublican question and the control of th come across the Atlantic, day and night, Wretched man! vicked man! op-

you only knew how strange it is in you to talk so! about under our vile burden without daring to comlam sure I would do any thing for the poor—let them have all my fortune, if they could be benefit-ted permanently any way. I believe in human brotherhood, but I do not think that the Charter would be conducive to brotherhood among the English people, uneducated as they are at present. And then, all these sufferings are not inflicted by me, or any body of my acquaintance. But, indeed, I despair of making you understand the state of things in England; and the only way to know about them is to see them. And I am very sure that, republican as you are, yet you would not have been in England a month before you would understand that a man may be a good Christian and a gentleman, and still be no friend of Feargus O'Connor, and no partizan of the Charter. But you must see things in England for yourself, if you want to have a just opinion about them politically, for I am sure Louid not man of under out whe were I to take the pout under our vile burden without daring to conlain; ever and anon furtively squinting a beseeching glance at our Southern friends, that they may be out in glance at our Southern friends, that they may had on obting to excite the old fellow's vindictive intemperance. In truth, we are but sorry representatives of revolutionary heroes, and they would, if the provide an exite the old fellow's vindictive intemperance. In truth, we are but sorry representatives of revolutionary heroes, and they would, if the provide intemperance. In truth, we are but sorry representatives of revolutionary heroes, and they would, if the provide in the provide intemperance. In truth, we are but sorry representatives of revolutionary heroes, and they would, if the provide in the provide intemperance. In truth, we are but sorry representatives of revolutionary heroes, and they would, if the provide in the provide intemperance in truth, we are but sorry representatives of revolutionary heroes, and they would, if the provide in just opinion about them politically, for I am sure could not make you understand them were I to talk ver so long.' And the English visitor would be right in answering in this way; and in this same manner it is not very easy, but very hard, for Eng-lish people to understand aright concerning the cause

of anti-slavery here.

I do not write to give information about slavery or anti-slavery, nor about the character of the negro population at the South; nor do I write to express what my own belief is as to the best measures to be pursued by the friends of the negroes; and so I shall say nothing about the Abolitionists, technically so called, nor about the far larger and quite dis-

I am, sir, yours truly, WILLIAM MOUNTFORD. Gloucester, Mass., U.S., June 16th, 1851.

IMPRESSIONS OF AN AMERICAN MINIS-TER.

The following letter is from an American Unitarian Minister lately assing through England to the Continent, addressed to a Minister in this country. It is furnished by the latter, who, however, suppresses the simulation of the crowd. the signature, as the writer is beyond his reach to

To the Editor of the London Inquirer:

My Dear Sir:

I have read with care the articles in the Inquirer, 5th July, and am glad to say that the leading editorial accords with my own opinions very nearly. The spirit of Channing's firm but wise abolitionism does live among the Unitarians of America; but not the spirit (neither wise nor firm, but unwise and overbearing) of the resolutions offered by Mr. May in Boston. Such resolutions do no good any where, but only harm; they do nothing to enlighten the mind, but a great deal to embitter the heart. And the same may be said of the measures proposed by Mr. Armstrong, who is doing his best to separate the Unitarians of America and of England. To exclude us from your pulpits, as he proposes, would MY DEAR SIR:
I have read with care the articles in the Inquirer, clude as from your pulpts, as he proposes, would in churches, families and neighborhoods; they do not obey the commandments of Christ; He told his angry; we should regard it as a pucritity of well-meaning but badly-informed and self-righteous men. Nor is there, I trust, one among us who would submit to be catechised, or who would come trust to the test set to the second of the catechised, or who would come to the catechised or who would come to the catechised or who would come to the catechised or who would come to the category to be catechised. would submit to be catechised, or who would come under a test-act, as the terms on which to receive Christian fellowship. If we can satisfy our own consciences, before God, it is enough; and it is for us, and for each man for himself.—for me in my own sphere, and for Dr. Gannett in his.—to judge of the position in which we stand, and of the circumstances by which we are surrounded, that we may learn our duty, and try, by God's help, to perform it. We shall be glad of your sympathy on this side of the water, and are willing to hear respectfully all you have to say, but I hope we shall not permit ourselves to be harried faster than our own convictions would carry us, or to adopt modes of action which seem to us unwise, through fear of censure or hope of praise. One thing more, of Dr. Gannett. The Inquirer implies that an indirect censure was cast upon him by his non-election as President of the A. U. A. This is an error, I think. He de-Lawyer Dick, son of the Judge who resides in Cast upon him by his non-election as President of the A.U.A. This is an error, I think. He delined being a candidate, purely of his own accord, and would have been elected if he had so losered. If you have better men on this side of the control of the Judge who resides in Greensborough, said he was known to be 'a great lover of law and order, but that the usual process of law was too slow and tardy to prevent the aggrestications. If you have better men on this side of the control of the Judge who resides in Greensborough, said he was known to be 'a great lover of law and order, but that the usual process of law was too slow and tardy to prevent the aggrestications.

I remain truly yours, London, July 14, 1851.

represents:—

'We have borne too long the epithet of "Northern doughfaces." The name has adhered to us because it has been given justly. There is no doubt that we deserve it. Not as applied—not because there is any truth in the charge that we have cringed to slaveholders, not because we have gloried in human bondage—but because we have not faced down these slanderers, and forced them, and all the world, to know how much we abhor their character and efforts! We have been bullied and spat upon at our own firesides by a ruffianly benevolence, till not only do these black-tongued parricides feel and treat us with contempt, and name us with jeering sombrigates, but we also begin to despise ourselves, and stand before them meek as sheep-thieves in the pillory! The South, not suspecting our degradation, have come to doubt our word of honor; for though we protest very earnestly, and imploringly, withal, that we are lovers of the Constitution, yet when the bold and ardent Southron sees that we do not lash these hounds back to their kennels, he imagines that we do not lash these hounds back to their kennels, he imagines that we do not lash these hounds back to their kennels, he imagines that we do not lash these hounds back to their kennels, he imagines that we do not lash these hounds back to their kennels, he imagines that we do not lash these hounds back to their kennels, he imagines that we do not lash these hounds back to their kennels, he imagines that we do not lash these hounds back to their kennels, he imagines that we do not lash these theretally and cruelty, oppression and quarrelling, inequality and cruelty, oppression and favor of benevolence, the rights of many doubt here. Lawyer McClain next followed, in a speech more first the purport of which was, to appoint a committee to notify Bro. Crooks and me to leave the county immediately, and never again return;—

pressor!? Now to all this the Englishman would demur, and he would say, 'O, sir, you do not understand, and you do not consider circumstances. If you only knew how strange it is in you to talk so!

## Selections.

From the True Wesleyan. LETTER FROM JESSE MCBRIDE.

Bao. LEE,-In a letter which appeared in the True Wesleyan of the 17th ult., I gave an account of a meeting to be held in Greensboro', North Carolina, on the 20th of May, to stop all 'abolition agita-

tinct body of persons, who, like Channing, are not Abolitionists, and yet are desirous of having slavery ended prudently, peacefully, justly, and wisely.

I write to deprecate Americans being treated unfairly through ignorance, and inhospitably and unsuly. I write to prevent some good men being ill in Caldwell to discharge; but I will call on Frankhought of.

in Caldwell to discharge that duty.'

Mr. Caldwell, Esq., said the object of the meeting was 'to put a stop to abolition movements, which have been and are causing great excitement, disturbance, strife and divisions among us'; that 'he had his opinions concerning these movements, and at a future time he would give them in full, and that not in the corner, but on the house-top.'
'Give them now! Give them! Let's have them!

Yes, we want them now, and now is the time, for

'4 know,' said C., '1 am misrepresented.'

'G—d d—n you, you are not misrepresented. If you were, you would not be so backward to give your sentiments,' responded one of the company.

Caldwell said, 'The men who called this moeting will not nigh all be present; it will not do to allow

desired. If you have better men on this side of the Atlantic, more pure-minded or more thoroughly conscientious than Dr. G., I congratulate you upon it; I believe we have none. I do not exactly know what has been his course in regard to the 'Fugitive Law,' for my long illness last winter, and other causes, have kept me out of the way of observing; but whatever it may have been, or whatever it may hereafter be, you must be sure that he is actuated only by his own sense of duty, or responsibility to God.

I am writing in the midst of noise and confusion, and fear that I express myself badly, but did not like to omit writing, as you requested it. This morning I heard Mr. Madge, and was greatly pleased with him. have called this meeting, than to talk of the process of law; it will be an entire failure, and cause must suffer. No, sir; we must and we WILL get rid of these men in some way, and that speedily
PICTURE OF THE HUNKERS, AS DRAWN
And then followed a perfect trade of abuse agains BY ONE OF THEMSELVES.

The so called Democratic Review, in the course of their preaching was portrayed in the most horrifying colors; you might almost see streams of fire The so called Democratic Review, in the course of a long and lagubrious article, thus depicts the despicable position of the 'Union Democrats' which it represents:—

ardent Southron sees that we do not lash these bounds back to their kennels, he imagines that we the courty immediately, and never again return;—are all bitten with the same negrotic rabies?

This ignoble cowardice of ours is one grand cause of Southern irritation. We show that we have lost the old enthusiastic love of country and of justice, when we are cowed and throttled by so small a gang of miscreants. Indeed, our position would be merely laughable, were the impending conveniences less dangerous. We present a picture accommnied by a brief resolution. The former

understanding! Now, see the insidiousness and craftiness of this motion! In order to blind the minds of the people, Gilmer would have a resolution recommending lynching, prefaced by a 'Union' preamble, entirely irrelevant to the object of the meeting—by a motion recommending the enforcement of law in order to beguile the minds of those he knew would not favor lynching. With all his professed love of law, it is as clear as sunbeams, that his only design in officient with the certification of the contract of th it is as clear as sunbeams, that his only design in olfering this motion was to get all, or as many as he could of that congregation, to throw their sanction over what he intended to assist in doing, to wit:—
mobbing my humble self and perhaps others. This same Johr A. Gilmer is a Presbyterian; prays every alternate morning in his family; the 20th came on Tuesday, and as he prays on Sabbath, of course he had a cayer on the morning of this meeting. His had a cayer on the morning of this meeting.

the noise and confusion, he could not get a hearing. He said that 'every body ought to know that slavery was right, for Paul returned Onesimus, a runaway

slave, back to his master.' slave, back to his master."

Shortly after, the Chairman declined trying to speak. He left his seat, and a young stripling of a lawyer took his place, speaking at the top of his voice: was taking the question on the 'short process'; a few around him voted in the affirmative, and the negative was not taken. Some one spoke out and said the Chirman will appoint the Committee to wait on the preachers. And without any formal adpurnment, the people separated, disputing as they

at Mr. Gardner's, (my home,) on the 20th of May.—
At II o'clock of the same day, Joab Hiatt, Wilson S.
Hill, S. H. Dick and Samuel W. Westbrook, [Dr. S. G. Coffin waiting in the road,] came to see us; said they were appointed and authorised to say to us, that we must leave Guilford County immediately, and never again return; and if we refused to comply, we must abide the consequences.

After we had had some conversation, and prayed.

with and for the Committee, Mr. Crooks told them he would have to leave the next morning in order to meet his appointment. I told them I could not conent to leave my congregation without a pastor.

Hiatt said, 'You shall never preach in Guilford gain?' and the Committee bade us adieu.

It will be proper to remark that I did not attend the cetting in Greensborough on the 20th—that the facts and proceedings were related to me by two reng; that I have placed in quotations, giving the nguage verbatim as related to me. On the 18th of May, 'Rev.' Hines, of the Metho

dist Episcopal Church, held a meeting, and deliver-ed a discourse in Davidson county, near to one of our churches, the object of which was to show the injurious effects of my preaching, and to incite the

23d of May, I had an appointment at Liberty Hill, our own church, on the line between Guilford and Davidson counties, at which time and place I was met by a tremendous drunken mob, headed by the Rev. Hines, referred to above, Hoover, (a member of the Legislature, a few years since, and M. E. class leader.) and other official members of the M. E. and P. Methodist churches, all slave-

After hitching my horse, as I was starting for the

Atter intening my norse, as I was starting for the meeting-house, I was met by Hoover, who said, 'Mr. McBride, you can't preach here to-day.'

'I shall not ask you,' reaching him my hand, and passing on, I came to the main body of the mob, all armed with clubs, pistols, &c., who were stationed across my road, evidently intending to stop me. I marched through their midst, shaking hands with them as I went. As I attempted to pass in at the nem as I went. As I attempted to pass in at the coor of the church, I was accosted by the guard, stationed at that place, as follows:—'You can't go in here. You have been warned not to attempt to do so.' And as they spoke, they seized hold of and pushed me backwards from the door, and in a very excited tone one of them exclaimed, 'You have rained my slaves; I can't do a thing with them! Now I'll give you five minutes to leave, and if you ever return to this place again, you will have to suffer the conse-quences. Come, it is time you were going. Be off immediately! At this moment, the dranken tools who were to do the dirty work of the occasion, came immediately! At this moment, the drunken tools who were to do the dirty work of the occasion, came rushing on to me, drawing and striking at me with their huge clubs. As they were about laying hold of me, the ladies,—the first to embrace and the last to renounce the right,—came flocking in their midst, warning, exhorting and praying them to desist, which diverted their attention. Such language as that clan used to those women, for vulgarity and baseness, never was excelled—could scarcely be used this side the dark walls of the infernal regions, except by these same foul-mouthed, and, I fear, Godforsaken beings, who are equalled and surpassed in meanness only by their hypocritical leaders. Meantime, I stepped to one side, knelt in prayer a short time, after which I exhorted the little group, who had collected around me—spoke to a number of persons individually, and among others, a fine appearing young man, who came with the mob. He became quite affected—said he was sorry for what he had done; he wept like a child. God grant that he may become as Saul of Tarsus—a convert, a preacher of inchtenuness. After the layer of an heavy, while I

was an elaboration of the evils of dissolving the Union of the United States, &c. &c. The latter recommended the rigid execution of law against the abolition preachers.

Dick, McClain and others, were opposed; said they had 'no use for that preamble and resolution; this,' said they,' is no Union meeting—has nothing to do with it; we'll talk on that question auother time; we have met to devise plans to get rid of the Abolitionists. Let's have the short resolution, that's just the thing, just what we want; we had better have had no meeting than to adopt this lengthy presonance, telling him of his danger, that his hoary beat must soon be brought to the grave, citing him to the judgment, I told him we ought to pray before our separation. Asked him to kneel with me, getting on my knees as I spoke. He turned pale as said—'No, no; we did not come to pray!' 'Come,' said the leaders to the drunken clan, 'come, lay hold him, we want no praying here. Stop him, don't let him pray.' Like faithful servants, the drunkards came on to me: one of them seized me by the just the thing, just what we want; we had better have had no meeting than to adopt this lengthy preamble and resolution; there's no use in talking of the execution of law, it will not reach these men, it's entirely inadequate—will prove a perfect failure.'

Here sprung up a debate, and perfect confusion all through the crowd; some were for the law, some for lynching, and some others for equal rights to all men.

John A. Gilmer, Esq., in order to deceive the ignorant, (for, if I am correctly informed, there were of them as could, took hold of me, and carried me some way good things in the pressuble) moved it. John A. Gilmer, Esq., in order to deceive the ignorant, (for, if I am correctly informed, there were some very good things in the preamble,) moved to have the 'short process' resolution attached to the preamble and resolution recommending lawful punishment. 'And thus,' said he, 'we may make a compromise—all may be accommodated; we need have no trouble; our disagreements arise out of a misnuderstanding!'

The mount, as may be of them as could, took hold of me, and carried me four or fve rods, then threw me on the ground; laying hold of my arms, were about to drag me, when, making use of my feet, I walked and commenced singing, 'How happy are they,' &c. One of the leaders yelled out, 'Stop that singing!' At the word, a big two-fisted wretch caught me by the throat, stopped my voice, and then, to make sure work, placed his filthy hand over my mouth. work, placed his filthy hand over my mouth. What a tumult! Some were crying, 'Bring on the rail!' Some, 'Don't hurt him—let him go!' Some were swearing what ought to be done with me; while others were screaming, for fear I would be killed. In the midst of the uproar, one of the leaders cried out, 'Take him, and throw him into his buggy!' which was done, my horse was unhitched and turned, and I was ordered to leave instanter. I sat and conversed with my friends, until every horse of deing for-

alternate morning in his family; the 20th came on Tuesday, and as he prays on Sabbath, of course he had a prayer on the morning of this meeting. His 'old father' must have filled him with his spirit on that morning, and it might have truly been said, 'O full of all subtilty, and all mischief, thou child for the devil, thou enemy of all righteousness; wilt thou not cease to pervert the right ways of the Lord?'

The Dick party would not agree to the 'Compromise.'

An attempt was made to take a vote on Gilmer's unmber of the friends who followed me.

After I left, a magistrate attempted to take the names of the mob, whereupon they were going to indict lynch law on him.

Some young women, non-professors, in order to mock him, requested the Kee. Hines to pray for them. On his refusal, they asked him to pray with his own company. But his reverence thought there was too much confusion and excitement to pray. Just think of it: this same Hines, as above stated, spent the Sabbath previous to this uproar in beating up for volunteers, to crush the supremacy of the law, An attempt was made to take a vote on Gilmer's up for volunteers, to crush the supremacy of the law, both human and divine, to lynch a man for preaching the gospel! In order to prepare them for the occasion, Hoover and Hines, in company with their brethren of the M. F. and confusion, he could not get a hearing to the noise and confusion, he could not get a hearing to important the supremacy of the mode and confusion, he could not get a hearing to the mode and confusion, he could not get a hearing to the mode and confusion, he could not get a hearing to the mode and confusion, he could not get a hearing to the mode and confusion he could not get a hearing to the mode and confusion he could not get a hearing to the mode and t ren of the M. E. and M. P. charenes, treat a pack of ignoramuses—of incbriates, and place themselves at their-head, break up a religious meeting, abuse a number of innocent women, choke a man for, and drag him off his knees when praying, and threaten in the little that the second state of the second se his life if he refuses to comply with their hellish requests. What an influence these brethren will exert over their flocks and the world! They hold up the Bible as a standard of right, and then threaten to kill men for obeying its teachings! 'But the wrath of man shall praise Thee.' I had urged the duty of secession at Liberty Hall, had preached secession sermons, but they were nothing to move the people to action, in comparison to the work of Hines, Hoo-ver & Co. On the day of the mob, several left their Having come on a visit, Bro. Crooks was with me pro-slavery churches. These religious leaders demonstrated the doctrines we had been preaching, to tian, or to commune with them. They also opened

tan, or to commune with them. Incy also opened the people's eyes in reference to elevating the slave-holders to office in civil government; and in refe-rence to the power of slaveholders, how the few rule the many. The good work will go on. 'God rides upon the storm!'

In my next, I shall speak of my expulsion, &c. Affectionately, J. McBRIDE. Leesville, Ohio, June 31st, 1851.

From the New York Evening Post. THE DISEASE AGGRAVATED BY THE CURE.

Henry Long, the first fugitive taken back from this city to the South under the new law, and the proceedings in whose case filled the newspapers for a fortnight or more, is giving more trouble. It will e recollected by our readers that he was sold at Richmond by the person who recovered him, under the express provision that he was to be taken to some slave State at the South in order to do away all probability of his liberation. The new proprietor faithfully performed the condition, and took him to In Georgia, it seems, he has been talking age which he heard during his residence Georgia. the language which he heard during his residence at the North; that is to say, he has been discoursing with his brother slaves of liberty and equality, and the right of all men to personal freedom. According to the following paragraph, which appears in a Georgia print, the Atlanta Republican of the 30th of July, Long is again before the courts, and is likely to earn still further notoriety:—

We understand that the notorious Henry Long, the fugitive, is to be tried to-day for making insurrec-tionary speeches to negroes. Others are also to be tried for like offences.

It is perhaps fair to infer from this paragraph, that Long's example has been contagious, and that the other slaves in the same quarter, who have indulged in the same vein of disquisition, are his disciples. At all events, the slaveholders have gained nothing by insisting upon having him amongst them. The by insisting upon having him amongst them. The first thing he does, after a sufficient time had elapsslaves, is to harangue them on the wrong of slavery,

The sonerer part of the shaveholders must acknowledge that a moderate facility afforded to such of their work people as are disposed to run away, is a sort of safety-valve provided against the danger of insurrection. The disappearance of a bold and uneasy slave affords a certain security for the quiet behavior of the rest. This is an example more certain to communicate itself to others, than that of distance to the second of the sec tain to communicate itself to others, than that of discontent with the authority of a superior, especially when it is recommended by courage and intelligence on the part of him who sets it. Long is an adventurous and enterprising fellow, or he never would have made his escape, and is, doubtless, the very man to take the lead in any insurrectionary proceeding upon a plantation. After having cost his owner a considerable sum in reclaiming him, and the treasury of the United States a still larger sum in the costs of his examination and conveyance to the boundary of Virginia, if he is not allowed to run away a second time, an end will probably be made of him by hanging him. tain to communicate itself to others, than that of dis

by hanging him.

If the new faw shall have any material effect in preventing the escape of the blacks from service, it will only enhance the danger arising from the condition of slavery. Let all the fiercer, more daring, and more resolute of that race be retained on the plantation in servitude, and a mine is prepared which may be sprung at any moment. The hope of escape

promises the possibility of freedom; take away that hope, and the slave, of a fiery and impatient nature, begins to think of insurrection—or, growing desperate and careless of life, beats out his master's brains with a spade, sets fire to his dwelling, and resigns himself to death with the thought that he has taken ample revenge beforehand. It would be well for their masters to encourage the escape of that class of slaves; we have even heard of instances where this has been done. Escape is a instances where this has been done. Escape is a method of sifting the work people on a plantation; getting rid of the intractable and dangerous, and keeping only the submissive, patient and peaceable.
The absolute governments of Europe understand this
policy very well. When a restless subject, holding
notions of freedom incompatible with the institution policy very well. When a restless subject, holding notions of freedom incompatible with the institutions of the country, and gifted with some powers of persuasion, migrates to America, it is esteemed a good riddance, and the established order of things is regarded as the safer for his departure. It is the practice of some of these governments, Austria for example, to shut up their malcontents in prison for a while, and then send them out to the United States.

For these reasons, we have often wondered why For these reasons, we have often wondered why the slaveholders were not contented with things as they were before the passage of the Fugitive Slave Law. The occasional withdrawing of a slave from the gang of a plantation was no essential loss to the owner, inasmuch as it was more than balanced to the community by the greater security of life, and to the owner by the more peaceable behavior of the slaves who remained. The few who recovered their liberty were generally well descript of it by the liberty were generally well deserving of it by the perils they braved and the hardships they endured

Now that the planters insist on keeping the dis-satisfied and desperate blacks among them, we are not surprised to hear of the trial of slaves for ma-king what the Atlanta print calls 'insurrectionary speeches,' like those of Long, and of other judicial investigations into ' like offences' committed by others. We are not surprised to see, as we have lately seen in a Southern journal, complaints of greater insubordination than usual among the slaves. It will be a natural consequence of this pernicious intermed-ding of Congress, if we should hear much oftener than we have hitherto done, of masters killed by their slaves, and of plots like that which resulted in the frightful Southampton massacre, in Virginia.

From the National Intelligencer. CORRESPONDENCE—RIGHT OF SECES-

SION.

HON. DANIEL WEBSTER: DEAN SIR:—The question of the right of a State to secede from the Union is, as you are doubtless aware, producing at this time, in this part of the Union, no inconsiderable degree of excitement. And as it is a question in which every free American is directly concerned—a question upon which every free American should be correctly informed, as upon iree American should be correctly informed, as upon its decision may depend the future prosperity and happiness or misfortune and roin of this great country—and believing as I do that, from your intimate acquaintance with the principles upon which our government is based, and the operation of al! its machinery, you are entirely competent to give upon this, as upon all other questions of a like character, correct information; and being anxious myself, as many others are, to possess correct views with regard to this subject, I desire you, valuable as I know your time to be, to devote a moment in giving an ans

'Do you believe that a State has a right to secede rom the Union? By answering this question, sir, you will confer a

favor upon many of your countrymen here, who be-lieve as I do, that an opinion of yours, thus express-ed, would go very far toward quicting the excite-ment that the agritation of this subject has produced in this section of the University of the produced in this section of the Union.

With profound admiration for your character as an American statesman, and sincere regard for you

as an American citizen. I am, sir, your obedient servant, July 20, 1851.

DEAR SIR:-I have received your letter of the

20th July.

The Constitution of the United States recognises no right of secession as existing in the people of any one State or any number of States. It is not a limited Confederation, but a Government, and it proceeds upon the idea that it is to be perpetual, like other forms of Government, subject only to be discussed by the proportion.

I confess I can form no idea of secession but as

the result of a revolutionary movement. How is it possible, for instance, that South Carolina should secede, and establish a government foreign to that of the United States, thus dividing Georgia, which does not secede, from the rest of the Union?

Depend upon it, my dear sir, that the secession of my one State would be but the first step in a process which must inevitably break up the entire Union

which must inevitably break up the entire Chion into more or fewer parts.

What I said at Capon Springs was an argument addressed to the North, and intended to convince the North that if, by its superiority of numbers, it should defeat the operation of a plain, undoubted, and undeniable injunction of the Constitution, included for the especial protection of the South, such nded for the especial protection of the South, such proceeding must necessarily end in the breaking of the Government—that is to say, in a revolution. I am, dear sir, with respect, Your obedient servant,

DANIEL WEBSTER.

From the London Inquirer. ORTHERN UNITARIAN ASSOCIATION AND THE FUGITIVE SLAVE BILL.

annual meeting of this Association was held Monday evening, in the Temperance Hall, Net-in-street, Newcastle. There was a numerous as-mblage—the Rev. George Harris, secretary of the Association and pastor of the Hanover-square congregation occupying the chair, and the Rev. H. V. Palmer, of York, the vice-chair.

In responding to a vote of thanks, the Chairman aid.

said—
At the meeting of the Association, held at Stockton, he had the honor of proposing a resolution on behalf of the down-trodden millions of America; and the resolution was passed unanimously, as he expected. He never, indeed, could address an assembly of Unitarian Christians, without believing that he was at the same time addressing warm-hearted friends of universal, civil and religious liberty. Their resolution on its transmission to America might have little effect; the influence of their voice might seem comparatively feeble; yet it was their duty to raise that voice, which, in conjunction with other societies of their own, and of other denominations, might become of power for good. Since the resolution to which he referred was passed, America had gone backward. It had passed an Act which in one word might be characterised, infamous—the infamous Fugitive Slave Law. It had been referred

to two or three times to-night; and they must feel throughly of the Christianity they professed, did they not express their feelings in reference to that Act at this meeting. He need not detail to them the various provisions of the Act. It was sufficient to say that it made America one great hunting-ground against the black man, made every individual a hunter for the slave-dealer, and turned every man and every woman in America into a kidnapper, offered a premium on injustice and lying, and that it could not be obeyed by any man who would obey the law of the God who made him. He knew how foolishly some of the people of the North in America sometimes talked about their fears of the dissolution of the Union. Well suppose the Union were tion of the Union. Well, suppose the Union wer dissolved, what then? Perish that Union, rather than dissolved, what then? Perish that Union, rather than liberty and justice should be infringed one iots. But there was no fear of dissolution. The planters of Georgia and South Carolina felt more for their own interests than to let it come to that. Let the mer of the North and the friends of freedom in America generally, do their duty, and the South will subm quietly enough in the long run. But whatever might be the result, it was the duty of those who en-joyed the inestimable blessing of liberty to speak out their thoughts on this subject. If their voice reached but one slave in the vast American conti-nent, it would be well for them—well for homanity; they should have done something to carry out the beautiful mission of Jesus—they should feel, and act as if they felt, that upon them also the Spirit of the Lord God had poured, teaching them to preach deliv erance to the captive and the opening of the prison doors to them that are bound. He moved for their

. That the great Christian principles of the Fa therbood of God and the brotherbood of humanity are opposed to all bondage, whether mental or physical, civil or ecclesinstical; That Jesus Christ the Lord having been manifested to preach deliverance to the captive, and it being a Christian obligation to remember those in bonds, this meeting, whilst protesting against oppression in all lands, and expressing sympathy with the slave everywhere, feel particularly called upon to condenn the recently enacted Fugitive Slave Law of America as infamous in principle, and opposed alike to the glorious principles of the Declaration of Independence and the law of God. law of God, and conjure their Christian brethren of all denominations, but more especially thos of the same household of faith in the United States to be up and doing their utmost, both by word and deed, against a law which tramples liberty in the dust, does despite to the spirit of Christ and Christis nity, and sets at naught the commandments of God.
May they not rests a tisfied till that law be erased from the statute book, and the brand of slavery be obliterated from their country." (Enthusiastic ap-

Mr. Wallace briefly seconded the resolution, which

The Rev. Mr. Armstrong suggested that, as means of giving effect to the noble sentiments of the resolution just pussed, the audience should at once pledge themselves to subscribe to the Anti-Slavery Bazaar to be held in Boston next year. The was received with great cordia

### THE HIGHER LAW.

Extracts from an admirable Discourse on 'The Three Chief Safeguards of Society,' by Theodom PARKER-just published by Crosby & Nichols.

An attack is made on another safeguard of society yet more important. We have been told there is no law higher than a human statute, no law above an act of the American Congress. You know how this dectrine of the supremacy of the lower law has been taught in the high places of the State, in the high places of the church, and in the low places of the You know with what sneers men have been nssailed who appealed to conscience, to religion, and said, 'The law of God is supreme; above all the enactments of mortal men.' You have been witness to attempts to how! down the justice of the Almighty.We have had declamation and preaching against the law of God. It is said the French Assembly, some fifty or sixty years ago, voted that there should be no publi worship of God; that there was no God to worshi but it was left for politicians and preschers of Ac erica, in our time, to declare that there is no law above the caprice of mortal men. Did the French 'philosophere' decree speculative atheism? the American 'wise men' put it in practice. They deny the function of God. 'He has nothing to do with manfunction of God. 'He has nothing to do with man-kind?' This doctrine is one of the foulest ever taught, and tends directly to debauch the conscience of the people. What if there were no law higher than an ect of parliament? what would become of the parlia nent itself? There is such a thing conceivable a personal, speculative atheism. I think it is a very rare thing. I have never known an atheist; for, with all about us speaking of God; all within us speaking of him; every telescope revealing the In-finite Mind in nebulæ resolved to groups of systems father, yea, Mother of the World, in a drop of water, a grain of perishing wood, or an atom of stone; every little pendulum revealing his unchanging law on a small scale ; and this whole group of solar sysonly genius at first can comprehend,-it is not easy to arrive at personal speculative atheism. It was be a dreadful thing, the stark denial of a God. say there is no infinite Mind in finite matter, no order in the Universe, in providence only a fate, no God for all, no Father for any, only an inextinguishable nothing that fills the desert and illimitable ether of space and time, the whence and whither of all that are,—such a belief is conceivable; but I do not believe that there is a single atheist living on the whole neve that there is a single atheist living on the whole round world. There is no general danger of per-sonal, speculative atheism. When M. Lalande de-clared that he saw no God through his telescope, though he meant not to deny the real God of nature, the world rang with indignation at an astrono mer undevout and mad. But practical, political atheism is a very common thing in America, in New England. This is not a denial of the essence of God and his being, but of his function as Supreme Ruler of the Church, of the State, of the people, of the Universe. Of that there is danger. The devil of ambition tempts the great man to it; the devil of covetousness, the little. Both strike hands, and say, 'There is no higher law,' and low men lift up their mean foreheads in the pulpits of America, and say, 'It is the voice of a god, and not of a man. There is no higher law.' The greatest understanding of this land, with haughty scorn, has lately said, 'The North Mountain is very high; the Blue Ridge, higher still; the Alleghanies higher than either; and yet this higher law ranges farther than an engle's flight above the highest peak of the Alleghames. The impious tount is received with 'laughter' by men who have long acted on the maxim that there is law of God, and whose State is impoverished by the attempt to tread His law under foot. I know men in America have looked so long at political economy that they have forgotten political morality, and seem to think politics only national housekeeping, and he the best ruler who buys cheapest and sells dearest. the best ruler who buys cheapest and sells dearest.

But I confess I am amazed when sustesmen forget
the lessons of those great men that have gone before
us, and built up the social state, whose 'deep foundations have been laid with prayer.' What! is there
no law above the North Mountain; above the Blue
Ridge; higher than the Alleghanies? Why, the
old Hebrew noet told us of One 'which remove the old Hebrew poet told us of One 'which rem the mountains, and they know not; which overturn-eth them in his anger; which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Lo! he goeth by me, and I see him not; he passeth on also, but I perceive him not.' Yes, there s One-his law 'an engle's flight above the ghanies'—who humbleth himself to behold the things that are in heaven, whose strong hand setteth fast the mountains; yea, One who bath weighed the mountains in scales; before whom all nations are as a very little thing. Yes, Father in heaven! before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlast-ing to everlasting, thou art God. Yea, thou hast been our dwelling-place in all generations. The name alone is excellent; thy glory above the eart and beaven

No higher law for States than the poor statutes they

. Among th' assemblies of the great. A greater Ruler takes his seat;
The God of heaven as Judge surveys
These gods of earth and all their ways:-Why will you frame oppressive laws? Or why support th' unrighteous cause? When will you once defend the poor, That foes may vex the saints no more? They know not, Lord, nor will they know Dark are the ways in which they go. Their name of 'earth'y gods' is vain, For they shall fall and die like men.'

lose all of its mighty riches, and have nothing left but the soil we stand on. But, in seven or eight generations, it would all be restored again: for all the erations, it would all be restored again: for all the wealth of America has been won in less time. We are not two hundred and fifty years from Jamestown ably lock at this day, at such a crisis of our cause as and Plymouth. It would be a great misfortune to lose all the foremost families in the nation. But established church; it has an hereditary peerage England lost hers in the War of the Roses; France. nake a long pendulum vibrate so quick as a short.— In this body there is that law. I wake and watch and will; my private caprice turns my hand, now here, now there. But who controls my breath? Who bids this heart beat all day .ong, and all the night, sleep I or wake? Whose subtle law holds together these particles of flesh, of blood, and bone, in marvellous vitality? Who gives this eye its power to see, and opens wide the portals of the ear? and who enchants, with most mysterious life, this wondrous commonwealth of dust I call myself? Who make the state, and, out of a few stragglers that fled here to New England for conscience' sake, built up this mighty, wealthy state? Was it Carver and Winthrop who did all this; Standish and Saltonstall? Was it the cunning craftness of mightiand will; my private caprice turns my hand, now and Winthrop who did all this; Standish a tonstall? Was it the cunning craftiness of est men that consciously, well knowing what they did, laid the foundations of our New England state and our New England church? Why, the boys at school know better. It was the Eternal God, whose higher law the Pilgrim and the Puritan essayed to keep, not knowing whereunto the thing would grow. It is the education of such men that is the importance of the such institutions. cannot make a hair grow on his head but by the eternal law of his father in heaven. Will the politician say there is no law of God for states? Ask or wise enough to emancipate slaves. Can we do as reply. Nay, ask the Southern States of America to ry to our nation. We are held up as the model of free show us their rapid increase in riches, in civilization; to show us their schools and their scholars, their God for states! It is writ on the iron leaf of destiony, Righteonsness exalteth a nation, but sin is a States, after all the praise it has received, has done curse to any people. Let the wicked hand of the nothing as yet. Skakspeare says, When the sea is South join with the Northern wicked hand, iniquity shall not prosper. But the eye of the wicked shall shall not prosper. But the eye of fail; they shall not escape; their hope shall be as giving up the ghost, because their tongues and their ple quiet in time of peace, and when every thing is giving up the ghost, because their tongues and their prosperous. It is the ship that outrides the storm, doings are against the Lord, to provoke the eyes of their that carries us safe through strange and periblossom shall go up as dust, if they east away the law of the Lord, and despise the word of the Holy have seen nothing yet in this country that deserves

In America the people are strongly attached to the institutions, constitutions, and statutes of the land. On the whole, they are just establishments. If not, we made them ourselves, and can make them of sacrifice or effort. We have been easily and unipopular. No where in the world is there a people so orderly, so much attached to law, as the people from one degree of prosperity to another, until the of these Northern States. But one law is an exsception. The people of the North hate the Fogitive Rale Law as they have never hated any law since the Stamp Act. I know there are men in the Northern States who like it.—who would have invented slavery had it not existed long before. But the mass of the Northern people hate this law, because it is of the Northern people hate this law, because it is hostile to the purpose of all just human law, hostile to the purpose of society, hostile to the purpose of society, hostile to the purpose of individual life; because it is hostile to the law of God and rejoicing. It is when angry men begin to recrim--bids the wrong, forbids the right. We disobey that for the same reason that we keep other laws; be-different classes of society begin to crash and jostle cause we reverence the law of God. Why should we keep that odious law which makes us hated we keep that odious law which makes us hated wherever justice is loved? Because we must sometimes do a disagreeable deed to accomplish an that binds us together then be strong, we are safe; if take on our soil the men they once stole on other soil. Most of the city churches of the North seem to think that is a good thing. Very well; is it worth while We can add to this another test, if, when a great nafor fifteen million freemen to transgress the plainest tional effort is required, there are men and women of natural laws, the most obvious instincts of the human heart and the plainest duties of Christianity, for rum and the market-place, have produced men, then that purpose? The price to pay is the religious integrity of fifteen million men; the thing to buy is a meant when he went over Athens with his lantern. tegrity of fifteen million men; the thing to buy is a privilege for three hundred thousand slaveholders to

to build a church except on righteousness; that is, the rock of ages. Can you build a state on any other foundation, that house upon the sand? What er foundation, that house upon the sand? What should you think of a minister of the church who got is deacons together, and made a creed, and said,
There is no higher law; no law of God. You, lay-There is no nighter law; no law or close, and do men, must take our word for your guidance, and do him; if, when the voice of some one speaking, rejust as we bid you, and violate the plainest commands gardless of self-interest, a rebuke for a whole people is the state? A bad law is a most powerful instrument to demoralize and debauch the people. If it is a law of their own making, it is, all the worse. There is no real and manly warfare for a man, without a must have been false, and society was rotten, for when sense of religious obligation to God; none in the family, none in a church, none in a state. We want none capable of conducting the public affairs of the righteousness in the people, in their establishments, in their officers. I adjure you to reverence a government that is right, statutes that are right, officers private life, and incompetent in public, till the throne ernment that is right, statutes that are right, others that are right; but to disobey everything that is and the ilter went down in blood.

Now, how do we stand? When o been for Jesus Christ, yea, by the deep and holy love of God kins) and schools of Boston, the fo which Jesus taught, and you now feel.

# The Liberator.

No Union with Slaveholders!

BOSTON, AUGUST 15, 1851.

SPEECH OF WENDELL PHILLIPS, Delivered at the Celebration of West India Emancipa-

tion, at Worcester, August 1, 1851.

day in which, as Lamartine said, 'Wilberforce went up to the throne of God with eight hundred thousand broken fetters in his hand.' It is one of the very noblest days, it seems to me, in the history of nationsone that, in all its significance, can hardly be paraltendency to depreciate the character of our country. It is astonishing that an American should have the a 'rub-a-dub agitation'; a 'going about from schoolface to celebrate the Fourth of July in the presence of house to school-house, and stirring up men and wo Europe, we have so forgotten the lessons of that day, men for no purpose. 'It is the work of fanatics,' exof the 1st of August, 1834,-of which our friend Mr. only difference between him and ourselves is this :of those men who had proclaimed that all men were itation'! Where has there been a 'rub-a-dub agita created equal-that it was sale to leave people to gov. tion' from town to town-yes, from railroad station sailors were so afraid of their lives, that at midnight, fails to exert a political influence. We are politiciar peaceful emancipation in every man's mouth! And this was the emblem of American sympathy and confidence in the ability of men to govern themselves! cheering.) Because it is of a very few men true that

established church; it has an hereditary peerage; it has, they say, an ignorant lower class; it has all the in her Revolution. Nature bore great men anew, and fresh families sprung up as noble as the old.—
But, if this generation in America could believe that But, if this generation in America could believe that there was no law of God for you and me to keep,— Britain have produced a first of August. Great Britain have pro Webster is fond of quoting the lines of Sir William Jones :-

and Salf mightihat they
And crush the tyrent while they rend the chain!
These constitute a State;
And SOVERBION LAW, that State's collected will,

O'er thrones and globes elate, Sits empress, crowning good, repressing ill.'

result of such institutions. rid; let Austria and Hungary make much? This is the question of the nineteenth centuinstitutions to Europe. What is the worth of institutions? It is in what they can do. We have don calm, all ships alike show masterpiece in floating. It is no praise to a government, that it keeps the peo-Their root shall be as rottenness, and their the pilot that carries us safe through strange and peri-One.

In America the people are strongly attached to the name of a critical period. We have seen noth-On the whole, here ourselves, and can make them of sacrifice or effort. We have gathered wealth from when we will. The execution of laws is also formly successful. We have gathered wealth from when we will. We have recled on from one degree of prosperity to another, until the The people of the North hate the Fugitive nation is drunk with success. We have spread out or

pose? The purpose of that law is to hundred thousand slaveholders to re-to keep down the tempest and enable us to outride it in peace, then we have a government worth praising. meant when he went over Athens with his lanters privilege for three hundred thousand slaveholders to use the North as a hunting-field whereon to kidnap men at our cost. Judge you of that bargain. \* of. 'A MAN,' said he, 'and I can't find him.' If What shall we do? Nobody would dare pretend they have produced men, then the institutions are craven and selfish one, . The Union is going to pieces; wanted, the schools and the churches have been unable to produce him, then the government is a failure. none capable of conducting the public affairs of the nation, and they were confided to men dissolute in

> Now, how do we stand? When our fathers needed men in 1776, the churches (the Edwards and Hop kins) and schools of Boston, the former where Otio had spoken and Adams had led, gave them THE MEN, ready for every sacrifice, single-eyed; ready to sever a government; ready, for the right, again

And stee boldly through the desperate winter sea.

We have a great cause, but where are the men Where are the politicians? Where is the pulpit, with its stern and rigid adherence to principle, at the present hour? When Wilberforce summoned the virtue of the nation to his side, England not only produced a Clarkson, a Heyrick, a George Thompson, a Buxton, but 800,000 men and women to stand up behind them. The Garrisons and Chapmans are not the produce of PHONOGRAPHICALLY REPORTED BY J. M. W. YERRINTON. institutions; they are born of native and inherent vig-Mr. PHILLIPS said :- This is the First of August; a or; often in spite of institutions. But when you look around for the multitude to answer to their call, if they come, the nation has done its work; and if they do not come, these institutions are a failure. Such is the test by which I would try this much-praised nation of ours. Has it given us statesmen? Has it given leled. I never think of it without feeling that all the us divines? Has it given us heroic men? Neither! circumstances of West India emancipation have a Instead of statesmen, we have politicians, who so We are celebrating, just now, in Paris and London, the Fourth of July, as the great American festival. claims he. Yes, it is the work of fanatics; and so is forgotten the false pretences on which we gained the sympathy of the world. I recollect, in the accounts Mr. Webster a fanatic at the present moment. The Bowditch has been telling us,-that, in all the West He is a fanatic for tyranny, and we are fanatics for India Islands, the only persons who doubted the safe. liberty; he is a fanatic on the wrong side, and we on ty of the experiment were Americans. The children the right. (Cheers.) Anti-slavery a 'rub-a-dub agern themselves—that there was no need of troops to to station—in the State of New York, more inefficient aid in keeping down any class of mankind—that man than his own? And he imagines, perhaps, because he may be trusted with himself-it was this very nation perpetually babbles of railroads and harbors, fishing that doubted the great experiment of liberty! We are told that in one of the harbors of Antigua, I think, on the evening preceding the first of August, there upright keel.' We are too petty for his notice, too abwas an American brig, of which the captain and the stract to exert any influence! No man that speaks on the 31st of July, they put to sea, and stood off cannon shot from the shore, to meet the first of August, and witness, in safety, the scenes of carnage and confusion which they were certain would ensue. I should man who raises his voice in the nation can fail to inlike to have seen that brig as it sneaked back in the fluence the civil character of the country. Why morning. How it must have looked, with the starspangled banner at the mast-head, and the story of done more than a horde of Websters to influence and

It would be a great calamity for this nation to This was the quota that a Yankee brig offered to the I they know the difference between a Whig and a De- of Dennis and Harwich, on Cape Cod, that they must which they trade, in which they are poor or rich, hap- without the tariff. Let us then translate into with scorn a base act or a cruel law. He, therefore, man able to have his daguerreotype tiken, and the carnestness and outspoken fidelity to what is high and manly, turn all fireside eyes to himself—he is the

article from the Boston Atlas, which the editor of the ness-this is the value of the Union. Now, the Bible Commonwealth says expresses the sentiments of the tells us, 'First pure, then peaceable.' The peace Free Soil party. In this extract, Colonel Schouler that comes from honesty, that is the only peace we says—'We act only on the defensive. The Whig ought to value. Now, what are you required to do party has never sought to act on the aggressive. It to secure these tariffs, to enrich your manufacturers, only asks to be let alone. It only asks to have this and make the counter more profitable to him who element of slavery taken out of politics '-or some- stands behind it? I allow, all these things are good thing to this effect. Now, this is not abolition ! - nobody is more ready to allow it than I am. No (Loud cheers.) It neither asks to be let alone, nor man ever heard a sensible abolitionist deny the real does it consent to let any body else alone. (Renewed value of the Union. It is a good thing; -so is be aggressive. So long as A beats down the rights of sand a year, a well-covered table, a good house B, we are at war with A. If there is a law in the These are all good, but they may be bought too dea country that undertakes to rob a man of his rights, The man who buys his house by fraud, buys it too we do not mean to let that law alone. We mean to dear. The seaman of Harwich who buys that strip disobey it while it lasts, and to wipe it out from the of bunting at his mast-head at the price of carrying Statute Book just as soon as we can. (Loud cheers.) Thomas Sims back to bondage on the deck of the The political element of anti-slavery, if it exist at oll, Acorn, buys it too dear. (Cheers.) Charles Sumner must, I know, be defensive, and defensive only; it is who rejoices in the precious bond that keeps thirty not possible, at the present moment, to organize a po-litical party on the aggressive movement—that is, a technically political party. We are not ready yet to proper securities, he will return Thomas Sims back be such politicians. The day will come when we can into bondage. (Loud cheers.) The question is not, in be politicians. The day will come when we shall just the whistle a good one, but whether we buy it cheap as naturally be politicians—go into the ballot-box and or dear—as Dr. Franklin taught his countrymen see into the elections just as naturally and directly as we enty or eighty years ago. The prosperity that is now go into the churches and the religious questions. The man who attempts to place himself in that position now, must of necessity compromise his principles. with gold, and builds a marble palace in every vil-He cannot profess to believe that all men are created lage. Now, all the appeals of the Unionists are pow equal, and act openly and rigidly upon that princi- erless to convince me that union is valuable enoug ple, with any hope of political success. The harvest to be worth the sacrifice of my manhood, the sacri s not yet ready to be reaped-it is not yet white. fice of my sense of right, the sacrifice of my soul. We are not yet ready for the action that requires a Emancipation in the West Indies, as our friend distinct political anti-slavery organization. The po- Bowditch told us this morning, saved the soul; and litical work that calls us is to claim, of all men and all that was pretended against it was, that it would in parties, in opposition to the policy of the Common- jure the body, Well, suppose it had been so, would wealth, that this question of slavery shall be made the not the interests of the immortal soul have infinitegreat political question-that it shall cat every other by transcended the welfare of the body? All this arpolitical question up. Educate the people to demand gument about disunion is only that it will starve the this bread-and every political party will haste to body! Suppose we granted that; the question still bake its surplus dough to suit the market. (Cheers,) remains, which is the rightlier starved, the body or

himself whether it was not the duty of a son to save Shame on him that thinks! his mother by going back himself. This alternative would pander to it, if it be so, in New England ! does not seem to have entered his mind.) It has been the policy of some men to convert these gentlemen, and their ideas of Christianity, square very much fact set in the centre of the community, it will always jostle these fine-spun theories right and left. the Old Testament will find out that the negroes did told him he must never sell by slack weight or sho not descend from Ham, and that they are not at all in measure; that he must always be very

and then we shall have a different commodity.

Why, look a moment at the low appeals that our Town Hall cupola touches them, and the breath is all Webster has been writing to Cape Cod, and has been making speeches in Virginia, for the salvation of the nify bread and butter with the high-sounding name To what does he appeal for the preservation of 'Liberty and Union, now and for ever.' of this invaluable Union, to which Charles Sumner My friends, there is another point I wish to touch alludes also in his letter to the Legislature? It is upon. Our Free Soil friends are not frank enough. easy to wrap up any base thing in fine words; it is a Mr. Mann, Mr. Giddings, and the other leaders of the pleasant terms. I remember the case of an old clergyman up here in Pepperell, who, having obtained The people thought that he was not much of a minister, and when the old clergyman returned, he asked habens corpus and jury trial? 'My dear Ellen,' some said he; 'if you could not send us a good min, you 'you had the blessed virtues of Aabeas corpus and jury might at least have sent us a hypocrite.' (Laughter.) the deacon. And these men who laud the Union, German troops that fought abainst Napoleon did not itself had come down in the folds of the Constitu

mocrat, between a tariff and internal improvements, love the Union. Why? Because, when they go on between those questions that relate to property; what the ocean, it is the stars and the stripes that make the is manly and what is craven—these are the questions on which the great common mind broods everlasting- that they must love the Union. Why? Because, ly, through all ages; ideas on these points are the capital of the masses. Such ideas are at once the rence and Lowell sell for seven cents instead of six. pleasure and the pride of the men and women of the He tells Pennsylvania she, too, love the Union country in which they live-on which they vote, on Why? Because coal is \$5.00 a ton with, and \$4.00 py or miserable, progressive or going backward, common tongue the invaluable blessing of the Union
Men are selfish enough for themselves, and can do and
—Bread and Butter! (Cheers and liughter.) Six defend the meanest act, without a blush, to advantage per cent. on your bank stock; profitable voyages to themselves. But the most selfish of us are keen- the East Indies and the Mediterransan; wharves sighted enough to discern and despise the selfishness crowded with ships; banks full of poin; shuttles that only enriches somebody else. So the verdict of always in motion; busy villages; well overed barns; a whole people hardly ever fails, in time, to mark carpets on the floor, sofas in the front room, and every who, on questions like these, trusts himself to the of all his children; the comforts of lie-that is the common sympathies of mankind-whose downright Union, translated into plain English it is nothing

true Representative Statesman of an age; and his is that if there had not been Union, the North would the spirit that will pass into and take possession of the people, jostling aside all petty issues of politics or property.

have quarrelled with the South over savery. Slaves running into the North could not have been got back. Bread and butter again! A peace betwixt the I read in the Commonwealth, of this morning, an sinner and the saint; peace betwixtlight and dark-We profess to be aggressive, we mean to broadcloth coat. It is a good thing; -so is six thou bought at the cost of justice, liberty, manhood and honor, comes too dear, though it paves every street

The policy of some men is to go about and convert the soul? Has the body a right to fatten at the soul's Dr. Smylie [to whose address Mr. Pillsbury had al- expense? Dr. Johnson used to say, that if you put luded] to a better exegesis of Scriptures, in hopes that sixpence on the thitherward side of hell, and a Scotch he will then come and help us in freeing the slaves. man on the hitherward, he will make a spring for it The policy of some reformers is to convert Daniel at the risk of tumbling in. Now, Daniel Webster is Webster to an understanding of the true value of the going up and down the highways, writing letters Union. The policy of some is to bring Dr. Dewey to repentance, and then ask him to help us. (I wonder, by the way, if, when Dr. Dewey discovered that it the profit on iron and coal, that if you put a tariff on was his duty, as a citizen, to save the Union by send- the other side of the pit, he will make a spring for it, ing his mother into slavery, he ever thought to ask at the risk of falling in. (Laughter and cheers.)

Let me read from the Daily Advertiser. Of cours von will not doubt that; if you do, 'Sigma,' of the and then hope that they will be with us. This is not Transcript, will have you indicted for blasphemy. the policy of anti-slavery. Men's ideas of politics, (Laughter.) Mr. Choate says, in the Advertiser, that the preservation of the Union is the 'virtue of virwith the facts around them. Theories are of a very tues.' Then he goes on to say, that philanthropy thin and gassy quality. They have no very substan- is a very good thing, but, says he. let us make our tial character; and if you will once get an ugly, solid philanthropy prudent and worldly.' Yes, our philanthropy is to be 'prudent and worldly'! There was a merchant once who took a boy as an appren No matter what method, provided it be an henest tice. The father said he was a very honest boy, and one, you use; go to work and free the slaves, and after making the agreement, went home. The maswhen you have got them free, the men who believe ter, indoctrinating the boy with the principles of trade, similar circumstances : and the believers in the New not put any water into the rum nor sand into the suwill discover that Paul did not send back Onesimus gar. For about six months, the boy obeyed him, to into slavery. They will find the law, if you will find the letter; but at the end of that time, the master the evidence. It is not for us to trouble ourselves at sent for the father to take Joseph home. The father all about interpretations of the Constitution or the wanted to know why. 'Is he not honest?' said he Scriptures. Get the slaves free, and the Scriptures 'O, yes,' 'Then, what is the matter?' 'He lacks and the Constitution will fall readily into place. Law- discretion '! He did not know when to obey that yers and ministers are not obstinate men at all. So- rule and when not to obey it. His obedience was not ciable souls, they are known always to swim with the 'prudent and worldly' enough-that was it! Now current. The most placable and compliant men of Mr. Choate, differing from Mr. Webster, is afraid the the community, they never stand out against their Yankees will be too imprudent and unworldly! He own interests. If you will only make it necessary to says it is very easy to deduce from the Declaration of find more law, the law will be got for you. When Independence the duty of immediate emancipation Thomas Sims stood in the Court House of Boston, So it seems. He says it is easy to sketch the dark there was ample law to set him free; and the Bench details of the life of the slave; but he says, 'it remight have found law enough, if they had wished to. quires so much sobriety ! so much power of combin-If State street had spoken the word, Chief Justice ing ideas! such discerning reason, to grasp all the Shaw would have found the logic. No man, after details of the policy of the National Commonwealth that case, will ever retain the fond idea that in Massa- and to appreciate the good of which it is the source! chusetts, law is any thing but the reflection, at one that men are easily led away by the Abolitionists remove further than the press, of the opinion of the No doubt! A child can deduce immediate emanci dominant party or class. Create such a clashing of pation from the Declaration of Independence; a child the great interests of society as shall free the slaves, knows that the details of a slave's life are dark; but and courts will cull for you, from the ample and it takes a philosopher to make black look white. somewhat miscellaneous repository of the Common- And so, take care that your philanthropy is 'prudent wealth, any principle you want to sanction it; and and worldly '-that is the principle. They mistake the pulpit will make haste to claim for the Bible the the Yankee character; they mistake the moral sens eredit of the anti-slavery agitation. I will guarantee of this community, who counsel thus. Did you ever that you shall find clergymen ready to rebuke Drs. remark, in reading accounts of those balloons that are Bethune, Dewey, Cox, Smylie, etc., just as soon as sent up in Paris and London, full of gas, that they anti-slavery shall be as popular in America as it was sail well over the capitals, but fall flat and empty in in England in 1834. Let these men stand, therefore, the country? It is an emblem of a great many other as evidence of what the corrupt institutions of Amer- things beside balloons; and of nothing more than of ica produced in 1851, and let us give close heed to our these speeches of Webster and Choate. They go sail-These men are but manufacturing an article ing up, distended and gassy, over the city, and ever for the market; we have got to change the market, Cambridge sometimes gazes, astenished, at them from her Law Hall; but soon some higher law spire or greatest statesman, as he is called, makes—the selfish out of them; they fall powerless to the ground. assions and interests upon which he haips. Mr. (Great cheering.) The prevailing sentiment of Massachusetts is against this 'patriotic' attempt to dig-

great gain to dress up a sordid appeal in glowing Pree Soil party-(honest men all; I do not find fault language; it is a great thing to cover wrong with with their honesty)-are ready to go to the death against the Fugitive Slave Law. It never should be enforced, they say. It robs men of the jury trial, it eave of absence from his parish, sent a young man to robs them of habeas corpus, and forty other things. supply his pulpit. The youngster was something of This is a very good position; but, Mr. Chairman, how a sporting turn, and fished, and shot, and took the much comfort would it be to Ellen Craft, if she had amusements of the people, and not of the pulpit. been sent back to Macon, to know that it had been done with a scrupulous observance of all the forms of his deacon how he liked his deputy. 'Notat all,' excellent friend would have said, when she got back, Well, there was sound philosophy in the answer of back according to law and the Constitution. The trial-what are you so sorry about? You were sent ny, they dwell in such a glorious cloud-had of complain of being beaten; that was not it. What sealf had come down in the folds of the Constituself had come down in the folds of the Constitution. But what is it? Mr. Webster tells his riends ter quarters, nor march and countermarch as of old,

Now, you would think, from the statements of on Free Soil friends, -of Mr. Mann, in his recent speed that the Aabeas corpus was the great aneguard of slave's freedom; that it covered him as with an gel's wing. All well-but suppose habeas corpus jury trial granted, what then? Is any manto so surrendered, with our consent? You recollect story of the man who told his friend, 'You lieunder a mistake; and his friend replied, Put you words closer together.' 'No slave shall be sent bed except by habeas corpus.' Stop half short of the Except by naces corpus. Stop nail short of the:
 No slave shall be sent back! that's enough. (Peak of applause.)

I look through all these arguments on the fugitive slave, and find they are all on the Fugitive State Law. We want an argument on the Consti the United States. We want an issue made with it Slave Power, and with the abuses which it may have introduced into the statute book. Why, we are to in the policy of that article from the Atlas, that at that it is necessary to do is to prevent the farther tension of slavery. My eloquent friend, Mr. Bur. game, recently said, from this very platfe speech of great power and eloquence, that the of his party was to drive slavery back to the slav States, where it might die of inanition. My steps g always guided by the lamp of experience. Our thers drove this monster back in 1789; they said, i die of starvation. I should like to see how it dia This monster, that went out to die of starvation, who he looks quite fat and hearty. He first gobbled u Missouri, then Louisiana, then Texas; and now h opens his rapacious mouth for Cuba. Drive slan back to the Southern States, and hope for peace! Twenty years ago, in O'Connell's time, there was a man who fancied one of his legs was Catholic and th other Protestant; and he put the Protestant leg into water to punish it for its hereay. (Cheers and laughter.) You might as well expect health in a real hodg. one half of which was well and the other sick, at look for peace in a country one half of which was for slavery and the other for freedom. We are one community, and while we are one, no honest man can be neutral on this question. It is impossible for an honest man in this country to keep peace with the slave system, while we are one nation. The command of God, the nature of the human mind, forbid it. The free soil policy, the idea of light and dark. ness set together and not contending, is as ridiculous as what old Fuller tells his reader to try to do-to make a man laugh on one side of his face and cry on the other. (Cheers.) While slavery exists, no matter on what conditions, or how legalized, no honest man can or ought to be any thing but its public, pledgel, utter, unconditional foe. Every American ower sacred duty, to the purity of his religion and the honor of his country, to show that slavery has not caten out all the manhood of the land; but, spite of its une

. Man is the noble growth our realms supply. that some of us still learn and practise, as our first dutv. till the land ceases to bear fettered feet, the great Roman lesson, Parcere dejectis et deballare superbos make war on tyrants and help the weak.

Ten years ago, all the Southern talk about breaking from the Union was bravado; but it is possible that a change may have taken place. Once the idea was preposterous. It is still so for any single State, like South Carolina. South Carolina secede from the Union ! Let her get up and stand on her crutch es first! She never has done it yet. But there has been, for a long time, a plan on foot in the Southern States, and if the policy of the Free Soil party prevail it will be a successful one. That plan is, to secume late so great strength by the acquisition of Texas and Cuba, by taking advantage of every opportunity to is crease her territory, that it shall be possible for the slave States to form an independent nation. strengthen herself, to keep us friends so long as to gather such an amount of strength into her hands that she can venture to dissolve the Union .- that is her plan, and when she accomplishes it, (if we permit be to go on and do so.) she builds up round the slave system a wall that will permit it to last a century lon ger. We should make our resistance now. The South has gained a great advantage by strengthening herself with Mexico, and she means to reach out her right hand for Cuba, to extend and fortify her other undary.

It takes a long time to abolish a system like slave ry. It is no affair of a day. Great Britain attempted to abolish aristocracy in the days of Cromwell; and I think she gave it its death-blow at the battle of Nascby, and on the scaffold of Charles the First; but has been two hundred years dying. Whenever slavery is abolished, it will take a long time to do it. It has got so inwoven into the very heart of the institutions of the country as to make it hard to kill. I do not know, I do not yet believe, that this gove is strong enough to root out the slave system. No government ever yet stood against the money power specially not in this century. Slavery, among us, not only panders to the social pride, the lust and the indolence, which have been its strength elsewhere, holds political supremacy in one hand, and the on nipotence of almost incalculable wealth in the other This country, powerful as republics always are, has yo to prove whether the masses have strength enough to do battle with an aristocracy such as the world nere yet has seen, -politically powerful, and represent a species of property with which the present interest of all other kinds of property are bound up.

That the Fugitive Slave Law is the turningon the due observance of which hangs the safety of the Union, I have no question. Daniel Webster is correct on that point, provided you will leave South ern men time enough to mature their plans sufficiently to dare to break away from the North. We lost one great moment that God gave imo our handsthat of Texan annexation; but all the leading men turned traitors, and so we lost it; and now com closer and more decisive issue betwist the people of the country and the wealth of the country. It is between the masses and the money. It is between property and the people, this question of slavery. is the capital of the South and the capital of the North arrayed together against the principles that lie at the root of our institutions. So great already is our loss, that no man, who knows this country, cal doubt, if the question was to be decided to-day, afresh whether the Government should be Republican Aristocratic, it would be hazardous to predict which way the vote would be-whether in New England possibly, and in the South certainly, the organ wealth of the community is not strong enough to control and smother the popular love of free forms of

Such, then, is the question-whether we shall have such a day as this in the history of America, is sp nonymous with the question whether the people of make headway against the pulpit and the politicians arrayed together to crowd down the advancing ciples of the nineteenth century, for the profit of ther class. Power is always stealing from the many to the few. It is stealing into the marts of wealth. The wealth of Boston dictated the charge of Chief Justice Shaw in the Sims case-dictated the course of the city of Boston in that ease. What we need is, that the country should throw off the thraldom of city rela and dietation. Il remains to be seen whether the present seeming interest in this enterprise is realous and enduring enough to rouse the country from its apathy and indolence, and lead it to exert its schooledged superiority. Then only will anti-slavery be

Our cause is broader than at first. It has country. to be a simple question. Mr. Webster, with an insolence which the history of this country cannot perallel, standing upon the steps of a hotel, tells his fellow citizens that this agitation must stop! . Upon | low citizens that doth this our Cassar feed, that he is gown so great? (Great cheering.) This agitation Not while God creates tongues! (Trendous cheering.) That is all the comfort Massahuselfs men get when they venture to whisper about the laws of Massachusetts, and look with clouded the laws of house the court House, and dream that every man ought to find refuge and protection on is spot where Hancock and Adams have trod.

Stop that noise!'-so endeth the first lesson And then the preacher goes down to Virginia, and iders Southern agitation. Does he say that must No. Southern disunionists are learned and stop: .... are learned and full of spirit, elegant, ingh-minded and chivalrous, -no 'rub-aaly those! 'I am not disposed to repreach here gentlemen, or to spenk of them with disre-I though he candidly confesses that these arned' and to be 'respected' men have not a shadow of ground for their complaints! But then, recollect, they were born South and own slaves !-conclusive evidence, both these facts, of their right to complain without cause, disturb the Union, and break it up, if they please, and still be the 'respected' of Mr. Webster; while as far North as unhappy Faneuil Hall, no man may peep or mutter-not even when his chosen Senators cheat him before his face. 'Stop that agitation! You are neither learned nor eloquent, high-minded nor chivalrous, and I 'll speak as I please of you; for were you not born as far North as myself. And judging others by myself, it's your meation to be spaniels and dough-faces."

And we deserve it. Ay, the bone that is thrown at us is good enough, unless we vindicate our right to speak, by speaking so loudly that even the deafest es on hear. Let us teach these politicians that we know well enough what they mean when they would hold up to us the value of the Union in protecting iron, and cotton, and the decks of fishing vessels; remind them that we share the love of property with the brate creation; with the bee that fashions its tiny warehouse, and the beaver that builds dams across the stream; but that we possess also a higher attribute, the gift of thought and speech, and mean to value them accordingly, as the distinguishing characteristic of our superiority, and allying us to God.

This is the true spirit of the Constitution. Mr. Webster said in Virginia that he trod in the steps and sooke in the spirit of Samuel Adams, and Chancellor Withe, and Luther Martin, and Elbridge Gerry, and Hamilton and Jefferson, and that noble band of freemen of the Revolution. He never told a bigger lie, even when he said slavery could not exist in Mexicoand that is saying a great deal! Chancellor Wythe was poisoned for his anti-slavery sentiments, in the very centre of Virginia. Does Daniel run such risks? Sam Adams, on going home one day, found a colored woman sitting at his fireside, and on asking his wife who she was, was told that she was a slave that a friend had presented her. 'No woman,' said the old patriot, 'no woman crosses my threshold who does not bring her liberty with her.' (Long-continued cheers.) 'Spoke in the spirit of Sam Adams'! He is not worthy to unloose the latchet of his shoe! (Applause.) Compare Samuel Adams, the incorruptable Cato of 1776, to the Whirligig McSycophant of 1851! the man who always forgot himself, and therefore became immortal-to one who never forgets himself, and hence the ages will forget him ; -as well liken an English bulldog to a lady's fan.

These men did not worship the Constitution as an end; they looked upon it as a means. They no more mistook it for liberty than you mistake the railroad which brought us here to-day for the city we sought. They thought of it only as a mode for the attainment of an end, and trusted that their children, if it did not serve that end, would, in the spirit of its founders, beat it down and build better.

Why, it is known that Washington was met walking on the banks of the Susquehannah, while the Convention on the Constitution was in session, and asked upon what he was reflecting. 'I am thinking," said he, 'that perhaps it would be better to adjourn without offering such a Constitution to the States. than to offer such an one as we have drawn up.' (He referred to the save compromises.) Luther Martin went home to Maryland, and protested against the slave clause. Franklin gave his vote with averted face. Elbridge Gerry has left on record, in writing, his protest against it. Sam Adams doubted the Constitution, which in Massachusetts owes its adoption to the chicanery of Hancock. The Constitution was saved in Massachusetts by the skin of its teeth. Judge Harrington, of Vermont, one of the earliest Judges under the Constitution, asked the first slaveholder that went to him for his property, for his bill of sione is competent to give a bill of sale.' This is the

The Senate speech of March in the spirit of Washington! These demagogue appeals to the lowest interests and passions against the noblest impulses, in the spirit of Washington! These sneers at Massachusetts prejudices in the spirit of Washington! The claim is a libel, which every American sharing in the common inheritance of Washington's fame is called on to denounce. (Cheers.) There is in existence a letter from George Washington to Gov. Langdon, of New Hampshire, asking him to exert himself to recover for Washington a slave woman who had fled from Mt. Vernos, who died recently in Stafford, N. H. But, the letter, says, . let no attempt be made if it would excite public indignation.' Where, then, was the doctrine of disagreeable duties'? Where, then, the advice to 'conquer prejudices'? Washington did not attempt to ky even his finger on what he thought his property, if a would grate harshly on the feelings of New England; - and this recreant son of New Hampshire, volunteering to hunt slaves for others, and ordering us, with cool effrontery, to smother these elings which Vashington respected, proclaims, 'I speak in the spirit of Washington'! He robs each me of us of the rightful pride we own in this honorable deference of Washington to principles which he knew to be just and sound, but had not strength to

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No! it is an insult to the old fathers to say that they ever contemplated such a descent as from themselves to Webster-(loud theers.)-that they framed institutions designed to forn such men. No man who does not read our history usside down can believe it. They erred, erred broadly erred lamentably, erred egregiously, but it was, in nany of them, history will allow us to believe, an error; they did not mean to perpetuate slavery. There is another thing they did not mean to produce-dough-faces over the Northern tates. Never did they mean to create such a state of public sentiment as we see about us at the present moment. But whatever tiey meant, this remains true-the true traitor to the Constitution is he who the Union is he who proves such a law necessary for its preservation. As well aut gunpowder under the his religion, or his ancestry, is bound to devote himself, heart and soul, to get ril of this great blight that rests upon our national escutheon. We owe it to the purity of our common religion, to prove that Chrisdanity does not sanction bonlage. We owe it to our fathers, and their great pide, our institutions, to Prove them fathers and formers of men capable and ready for the great work Gol lays upon us-doing justice and making atonement to the colored race in our midst. (Cheers.)

We have several communications on file, approved for publication. Thee shall be given as soon as space can be found for then.

The enterprising colored citizens of liberty-loving New Bedford early sounded the busy note of prep West India Emancipation. Invitations had been extended to various localities in and out of the old Bay State; and the numerous delegations attested the interest such an occasion had inspired.

Boston and Providence were the most largely represented; and as at the several stopping places fresl accessions were made, spectators could not but perceive the significant fact, that those Americans identified by complexion with the freed men and women in the British isles were commending the glorious example to those who yet withhold the boon of liberty from millions in this, their own, their native land."

from New York. After the barouche containing the dom-attracted marked notice, as did elso the car filled with the smiling and happy faces of school chil- pare for the slave. dren. This car was appropriately decorated with evergreen and flowers; and altogether, the wayside while no political or religious body will invite their incidents of the juvenile department awakened a re- opponents to their platform for fair discussion, the ciprocal feeling among their schoolmates, who at anti-slavery platform is always open to the opponent various joints along the route, arranged themselves on the sidewalks to greet them as they passed. This, startling encroachments of the Slave Power, and alin a community like New Bedford-all honor to her! luded to the reward yet offered by the Legislature of -is but a legitimate result of her system of school Georgia for the abduction of Mr. Garrison, the treateducation, where no child is colonized from public ment of Mr. Hoar by the authorities and people of teaching because of a complexion unlike the majori- Charleston, and the gross insults which had been

tion shall control the action of School Committees. To this one fact, isolated and insignificant as it may people seem to a superficial observer, is to be largely attributed the respectful attention of the entire citizens of heartle-sness of the American churches and the lack New Bedford relative to the procession and the day's of vital Christian principle in both clergy and church. observances-the most sensitive colored person meeting with no chilling pro-slavery look, word or deed, which here, though the exception, is, as all know, but a general rule of treatment from white to colored

The potency of example in deepening this principle the day. of equality has been illustrated at New Bedford by blended word and deed-by Charles Sumner and Ralph Waldo Emerson, both of whom refused to lecture before that Lyceum which proscribed the colored citizen; and thus a train of influences was generated which now compose, we fondly trust, an insur- i

procession, with its banners, regalias, etc., disposed pulpit was occupied, during all these sessions, by Rev gracefully around the platform, halted, and the meet- JACOB BAKER, Pastor of the Universalist Society Chief Marshal. The arrangements for order were and SAMUEL MAY, Jr., agents of the Mass. A. S. So noticeably preserved, in the promotion of which the cicty. Earnest, thorough, and interesting remark Chief Marshal was ably seconded by Henry Johnson, were made by all the above-named gentlemen. George Marshall, Augustus W. Monroe, Mr. Wood, cial efforts had obviously been made, by the leaders and others.

duced, who presented an historical account of the day ing; thereby proving how much more they value their we had assembled to commemorate. His address was sects, and their own power, than humanity and pure well written and well delivered.

present was calculated to hasten.

tables, where, while refreshing the physical man, their slavery and sectarianism. mental appetites might be excited for the evening feast of reason and flow of soul.'

The procession having re-formed, marched again, and was then dismissed.

The interval between this and evening was devoted to social calls; a happy and profitable medium of keeping bright these festivals of freedom.

In the evening, City Hall was crowded by the citi-

zens generally, who gave close attention and hearty sale. The slave-hunter asked how it should be sign- tion of the time by an eloquent speech, alluding to tor of the Pennsylvania Freeman, and George W. Put

on the pestilent shores of Liberia.

ing an unyielding front to Pro-Slavery and its hand- pv. maid, Colonization; and ere long their rights, so long withheld, would be acknowledged, and they and the bondman join hands in a jubilce of freedom.

ing by a narration of the emotions excited in him by the scenes and associations of this auspicious day. He alluded to the prosperous condition of the colored citizens of New Bedford. He alluded to the prosperous condition of the colored citizens of New Bedford, promoted, as he was glad to believe, by a favorable public local sentiment, which he hoped would soon extend itself throughout the entire Bay State and New England. He took a bird's.

Buffum, and a Dr. A'cott—the last advocating slavery. eye view of the Shadrach case, and its influences, imtire Bay State and New England. He took a bird'smediate and future, upon the fugitive slave question, and concluded by a warm appeal to the friends of free-

He was followed by Wm. C. Nell. Rev. Mr. Crawford, and Wm. T. Watkins, each of whom contributed their mite to the interest of the occasion.

and the friends separated, again to gather as inclina- Weister from the abuse of the abolitionists by show tion led; and whether in prayer or speech, song or dance, all, all were acceptable garlands, hung on the follows the illustrious example of the great Apostle to altar of Freedom.

was an invitation to the military and strangers to visit tisel. Onesimus as a runaway! upholds the Fugitive Slave Law. The worst foe to James Arnold, Esq., who, with his family, tendered the utmost kindness and courtesy in exhibiting the Capitol as wickedness into he statute book. The man New Bedford palace. Rodney French, Esq., also, who would be account to the statute book. beauties of nature and art so lavishly adorning this would do his whole duy either to his country, with characteristic courtesy, threw open the doors of his hospitable mansion to the military visitors, and a mires of the modern apostle Daniel. few invited guests. These voluntary manifetations of good-will, at once honorable to the donors and grateful to the recipients, should be accepted as a harbin-

Boston, August, 1851.

MEETINGS NEXT SUNDAY. At East Bridgescates and Webster See Conventions List.

The Rev. William M. Rogers, of this city, died manity has no cause to mourn the departure of one whose influence has been so injurious.

PIRST OF AUGUST IN NEW BEDPORD. | ANTI-SLAVERY CONVENTION AT WEST | PROMETHEUS BOUND, and other Poems, including WRENTHAM.

An Anti-Slavery Convention was held at West aration this year for a general observance of British Wrentham on Sunday, August 10th, at the Universalist Church in that place. Edmund Quincy, Esq., presided, and G. W. Putnam acted as Secretary.

Charles C. Burleigh opened the exercises by readng a portion of Scripture, the choir sang a hymn and Mr. Quincy having arrived, he took the chair. C. C. Burleigh occupied the forenoon session in arnest discussion of the duty of all to carry out the spirit of the Bible and the dictates of conscience, in the matter of the oppression of our race.

In the afternoon, Mr. Quincy spoke upon the duty of obeying God rather than man, and denied that we were under any obligation to obey a wicked law made An immense concourse was in waiting at City Hall by a set of drunken legislators in their orgies, during during the formation of the procession. Escort was the last nights of their session; and claimed from al furnished by a colored military company of cadets men honor and obedience to the eternal law of God.

Mr. Pulnam spoke of the indifference to human suforators and chaplain followed several societies:-The fering which exists in the public mind, and also of Union Club-a body of citizens-a fraternity of sea- the fact that the assistance which the laboring people men-the Good Samaritan Lodge, with barouches of of the free States render to the oppressor in elevating Masonic and other bodies from sister cities. An as- men-thieves and their abettors to office, reacted upon sociation of boys, under their banner-Sons of Free- their own interests; and that they were daily sinking under the weight of that oppression they help to pre-

ty; for in this instance, let it be remembered, the to- heaped upon the once proud State of Massachusetts kens of recognition and greeting were mutual; in -in-ults now borne patiently and humbly by the sons fact, typical of that coming day, even in Boston, the of those who would not bear a thousandth part as 'Athens of America,' when justice and not proscrip- wrong at the hand of Great Britain, and showed from this the deleterious effects of slavery upon the

> C. C. Burleigh gave an eloquent address upon th The Rev. Mr. Pomfret, the pastor of the church, was ill, and not able to attend the meetings, which was greatly regretted by the speakers and by the audience The meetings were well attended, and our anti-slavery friends there strengthened by the exercises of

EDMUND QUINCY, President. GEORGE W. PUTNAM, Secretary.

It having been proposed to hold one of the antilavery Conventions in the pleasant town of Oxford, Worcester county, the pastor and members of the mountable barrier to any manifestations of colorpho- Universalist Society most kindly granted the use of their house for that purpose, and agreed to identify The procession, during the march through the prin- their stated religious meeting with the Convention cipal streets, was enlivened by the alternate music of On Sunday last, (Aug. 10,) the meeting was accord the New York Brass and Howard and Clary's Boston ingly hold, an audience very attentive and respecta ble for numbers being present in the morning, after On reaching the grove of Hon. John A. Parker, the mon, and again at the third, or evening meeting. The ng was called to order by Henry O. Remington, Rev. Mr. Davis, Unitarian, and Stephen S. Foster in the Orthodox and Methodist Societies, to preven The Throne of Grace was addressed by Rev. Mr. any of their subjects from straying away from their James, after which Rev. Leonard Collins was intro- folds, to give any countenance to the anti-slavery meet religion, and how little care they have for the anti Charles Lenox Remond briefly addressed the au- slavery cause. Still the work went on-a goodly dience on the hopeful signs of the times, as suggested number came to hear-some few even daring to se by what his eyes had seen and ears heard during aside the dictation of the lords spiritual of Oxford the day; and of the results such an occasion as the We feel that a good work was at least commenced, or revived in the place. We hope that the true friend The weather was now too unfavorable for further of freedom and humanity there will be nerved for speaking, and the friends were invited to repair to the more vigorous contest with the allied powers of pro

As usual in these meetings, a contribution was ta ken up, in behalf of the anti-slavery cause. And i the name of that cause, we offer our cordial thanks Rev. Mr. Baker, and his Society, for their friendly co-operation, in this meeting .- M.

### ANTI-SLAVERY CONVENTION AT HOP-KINTON.

A most interesting series of meetings were held at Haven Row. Hopkinton on Sunday, August 3rd Charles Lenox Remond occupied the principal por- the Universalist Church there. Cyrus M. Burleigh, edied. 'Signed, said he, 'if signed at all, by the Al- the prominent reasons why a day like the present had nam, were the speakers. The house was well-filled. mighty. If you claim a man as your property, Ho its significance with an American audience, and the The choir kindly cheered the meetings with their propriety of annually stamping its impress upon the music, and the entire exercises of the day were encommunity. He regarded it as an occasion when the couraging to the cause of the slave. Many of the phases of American anti-slavery and pro-slavery char- old line anti-slavery men have been swept away by acter could be appropriately considered. This paved the tide of Free-soilism, and from seeking, by the the way for a scathing rebuke of the stupendous might of moral power and the omnipotence of Truth, scheme of colonization, as projected and matured by the destruction of slavery, seek now no higher ob that ever-active enemy of the colored American, Hen- ject than to 'hem in the evil, and let it die out;' a ry Clay. He detailed recent plans, by which some if slavery could be 'hemmed in' or could die where it colored men, of whom better things were expected, has already room enough to grow and riot for ages to had been beguiled by this Delilah, and would, he come. Yet the Free Soil friends attended our meetmuch feared, have to regret their adhesion to such an ing, and kindly heard all we had to say, and did no institution, which, while it opposed a man's elevation seek to gainsay it. Our friends Dexter Wales, Phipps on the soil of his birth, proffered unnumbered favors and a few others, still keep the great subject of the abolition of slavery alive, as the only object worthy the He concluded by an earnest exhortation for the col- labors of Freemen, and the situation of the slave the ored man to stand firm in his own integrity, present- first subject for the exercise of Christian philanthro-

Three anti-slavery meetings (constituting one of Robert Morris, Esq., of Boston, gratified the meethear that a very deep impression was made as to the exceeding sinfulness of slavery, and the duty of all the friends of God and man to combine for its overthrew.

### PAUL AND ONESIMUS.

A certain Rev. Dr. Smylie, in expounding the epis The meeting adjourned amid huzzas for Liberty, tle of Paul to Philemon, undertakes to rescue Daniel the Gentiles. He says, among other things, that Among the civilities extended in honor of the day Paul, in his letter to the ancient slaveholder, adver-

> It has occurred to me that a copy of the advertise mert would be interesting to the abulitionists, and would certainly be a comfort to this and other Reverend Doctors. In lieu of the original, (which is un fortunately lost,) I send an imitation, which, it is hoped, may prove useful in consoling the pions ad-

RUNAWAY APPREHENDED!

TAKEN up, by the subscriber, a runaway servant, who answereth to the name of Onesimus. The sad servant is about four cubits in stature, bath a diwncast look, and hath recently been much wrought won by the Spirit; insomuch that he now grievously repenteth of his sin in departing from his master, and desireth to return to him.

These letters are therefore to inform one Philemon, automodel to be the owner of the aforesaid

, supposed to be the owner of the afore on Monday evening last, of paralysis, aged 45. Humanity has no cause to mourn the departure of one [Signed,]

PAULOS, [Signed,] PAULOS,
Preacher of the Gospel, &c.

Sonnets from the Portuguese, Casa Guidi Windows, etc., by E. Barrett Browning. Francis: 252 Broadway, New York, and 128 Washington street,

Another and most welcome volume from the pr foundest poet of the age; for such we esteem Elizabeth Barrett Browning. Mr. Francis has given in this volume all the additions made in the recert republication of Mrs. Browning's works in England; hence this, with his lately printed New York edition of two volumes, forms a complete collection of her poems, with the exception of a rare volume, seldor found in this country, the first fruits of her genius.

The Sonnets, professedly from the Portuguese, are nderstood to be a transcript of her own feelings af ter her engagement to Browning; and some of the shorter pieces seem written by the same inspiration They are all matchless-most touching expressions of the profoundest feeling; and he must be a vain man who attempts, after this, to write on love.

The Casa Guidi Windows tell the story of the Rising at Florence; and reformers among us will recognise, in the graphic portrait of the Pope, Pius IX. and the sketch of his position and purposes, the porand the sketch of his position and purposes, the portrait of many a Pope nearer home most strikingly painted; while they will be startled at finding some of the most valued results of their anti-slavery experience married to immortal verse of rare energy and point. The only wonder is, that a woman, housed by illness so many years, and writing of a strange people, should be able to look, with such relentless insight, into the heart of Italian strength and weakness, and comprehend so fully the cardinal principles of all reform.

Arr. Harper executed u bill of sale in Cincinnati, and Keyte gavea a mortgage on some real estate to secure the payment of the purchase money, for which he had given promissory notes. When the notes came to maturity, they were not paid, and Mr. Harper executed up the estate to secure the payment of the purchase money, for which he had given promissory notes. When the notes came to maturity, they were not paid, and Mr. Harper executed up the estate to secure the payment of the purchase money, for which he had given promissory notes. When the notes came to maturity, they were not paid, and Mr. Harper executed up the estate to secure the payment of the purchase money, for which he had given promissory notes. When the notes came to maturity, they were not paid, and Mr. Harper executed up the estate to secure the payment of the purchase money, for which he had given promissory notes. When the notes came to maturity, they were not paid, and Mr. Harper executed up the estate to secure the payment of the purchase money, for which he had given promissory notes. When the notes came to maturity, they were not paid, and Mr. Harper executed up the estate to secure the payment of the purchase of or which he had given promissory notes.

Mrs. Browning has another claim on the gratitude cree of forcelosure was thereby of abolitionists, since she is the only poet of the first

Revolting Murder.—Summary Punishment of the Murrank in England, except Campbell, who has made a direct offering on the altar of American Anti-Slavewhere heautiful lines. The Runaway Slave at Pilcounty, August 3rd:—

Recolling Murder.—Summary I amended a derer.—The Savannah Georgian gives the following extracts of a letter, dated Toomsboro, Wilkinson county, August 3rd: grim Rock, sent to the Liberty Bell some years agoand reprinted, we are glad to find, in this volume.

KEEP COOL, Go AHEAD, and a few other Poems. By

These few Poems of Mr. Light contain a great deal of thought, pithily and pointedly expressed. We need not quote, for they are, most of them, familiar to reformers, and have placed the cuttories and by the placed the cuttories are the cuttories and by the placed the cuttories are the cuttories and by the cuttories are of thought, pithily and pointedly expressed. We to reformers, and have placed the author's name in the good company of Mackay and others, who have To On Sunday, Ralph Arms, of Deerfield, was

Go ahead; Lagging never clears the sight: When you do your duty best, You will best know what is right, Go ahead.

Do not ask who'll go with you; Go ahead: Numbers! spurn the coward's plea! If there be but one or two, Single-handed though it be, Go ahead.

Cannot you reform the world Keep cool: Only one thing you can do:—
Give a brave heart to the work:
Heaven wants no more of you—

Advice, by the way, we are sorry to remember, there are so few to heed. But we are glad to see these pieces in a form more convenient for reference and presents than the pages of a magazine or columns of a said to have been very much complimented on this newspaper .- w. P.

### TRIBUTE TO DEPARTED WORTH.

An adjourned meeting of the Salem Female A. S. Society was held on the 11th inst. The President being absent, the meeting was called to order by Laura Stone, one of the Vice Presidents. The following preamble and resolutions were presented by Eliza J. Kenny, and, on motion of Sarah Hayward, unanimously adopted :-

of usefulness on earth, to engage in the duties of a

mately connected, most deeply feel the loss of their deceased sister, and with sympathising hearts bear their feeble testimony to the great excellence of her sioners of the London Times and the Royal Commis-

rious cause of human liberty, yet we will endeavor to imbibe the spirit which actuated her in the pursuit of goodness and virtue, and to cultivate those noble and instantly sunk. There were eight persons in the

cheer them in despondency, and that they will one day meet her in the land of the blest, and walk with her in the fair gardens of Paradise, and unite with her in adoring the God and Father of us all, who doeth

Voted, That the foregoing preamble and resolutions be forwarded to the Liberator for insertion. Salem, 12th August, 1851.

The Worcester Spy administers a severe and just rebuke to this English clergyman, for his twaddling letter in extenuation of slavery, which recently appeared in the London Isquirer, and which may be found where it belongs on our first page. Referring to his silly argument that foreigners are unable to understand the question of slavery as it exists in this country, the Spy says:—

We have Greantly been amused with this impudent declaration, when made by some of our own most ignorant pro-slavery countrymen; but it certainly increases our smusement to see the same stale joke repeated by Mr. Mountford. It is true that few men with any pretensions to conscience, and with the least degree of perception, can reconcile the preamble to the Declaration of Independence and the Constitution with the existence of slavery in any one of these United States; but we are certain that Englishmen know that slavery is ostensibly an institution of the States; but we are certain that Englishmen know that slavery is ostensibly an institution of the States; but we are certain that Englishmen know that slavery is ostensibly an institution of the States; but we are certain that Englishmen and the Constitution with the states; but we are certain that Englishmen and the Constitution of the States; but we are certain that Englishmen and the Constitution of the States; but we are certain that Englishmen and the Constitution of the States; but we are certain that Englishmen and the Constitution of the States; but we are certain that Englishmen and the Constitution of the States; but we are certain that Englishmen and the Constitution of the States; but we are certain that Englishmen and the Constitution of the States; but we are certain that Englishmen and Engli know that slavery is ostensibly an institution of the Southern States, and we know that they can appreciate the falsehood of that ostensible sectionalism of this institution, when they see our general government of the state o ment enacting a law which mortgages every foot land to the slave-hunter and his bloodhounds, at land to the slave-hunter and his bloodhounds, and which forces many of our industrious and virtuous countrymen to flee in terror even from the sacred soil of Massachusetts. There is nothing complicated in the theory of slavery in America; the theory is, that it is strictly a State institution; and Englishmen know this as well as any body. The completty is in the practice of our politic.ans, who have made it, so far as their action can make it, a national institution, and who have also made us, to our chagrin, the subjects of such resolutions as Mr. Mountford comments on.

We hope that the people of Europe will not take Mr. Mountford's letter as an exposition of American sentiment in relation to this national sin of slavery.

The pro-slavery tendency and effect of this truly contemptible Letter are sufficiently proved by the eulogiums bestowed on it and its time-serving author by such vile pro-slavery journals as the Boston Couner, Daily Advertiser, Transcript, &c. &c.

BALTIMORE, Aug. 8th. Execution of the Cosden Murderers.—Horrible Occurrence.—The murderers of the Cosden family were hung
to-day in the presence of 8,000 people, whose behavior was very orderly. The prisoners ascended the
gallows with firm steps. Taylor and Murphy made
short addresses, positively denying their guilt. Shelton also denied his guilt. When they were swung off,
the rope slipped from Murphy's neck, and he fell violently to the ground, a distance of 15 feet. This occurrence caused a thrill of horror amongst the spectators. Murphy was picked up insensible, with his
throat terribly lacerated by the rope. He soon, however, revived. Taylor and Shelton, in the meantime,
swung in the air lifeless corpses, dying with but few swung in the air lifeless corpses, dying with but few struggles. When they were cut down, Murphy was again brought on the scuffold, and in a few minutes he was swung off and died easy. The crowd quietly

Execution of Amos Green.—Amos Green, the negr convicted of rape, was executed at Ellicott's Mills to day. He protested his innocence.

Slave Case .- In 1849, three slaves, belonging to Mr. Nave Case.—In 1849, three staves, belonging to Mr. Harper, a farmer in Boone county, Kentucky, fled to Ohio, and took refuge in Cincinnati. Their master pursued them, and was engaged in ferretting out their place of concealment, when a free colored man of property, named Keyte, entered into negociations for the purchase of the three fugitives, and finally bought them for \$450. Mr. Harper executed a bill of sale in master in a free State, conveying fugitives, then in such free State, to a citizen of such State, and a desuch free State, to a citizen of

On Tue day last, a negro man, belonging to a Mr. Hardy Kiel, residing in this county, violated the ersons of and afterwards murdered his mistress and or sister, Miss Mason, whilst they were washing at a spring near the house. He then stole a horse and attempted to escape, but

George W. Light. Published, by the Author 3 was so closely pursued by some of Mr. Kiel's neighbors, that he had to leave the horse, and take the river swamp.
Several citizens of the county turned out to search

given rythmical utterance to the war-cries and pass-words of the new world. Who has not conned,

Do not ask too broad a test:

Do not ask too broad a test: Jor Judge Allen remarked at Worcester, that he did not wonder at the number of names obtained to the subscription nomination, as it must be a luxury to Boston merchants to see a Webster subscription,

on which nothing was asked except their names ! A man named John Perkins, and a negro, working n a hay-field in the town of Sangerfield, had some

altercation together, whereupon the former seized a scythe and instantly killed the negro. Perkins has been arrested and lodged in jail. Gerrit Smith publishes in Frederick Douglass's Paper an account of his receipts and disbursements as Treasurer of the Chaplin Fund. He has received \$2722 03, and disbursed \$12,283 15. Due to him, \$9561 12.

celebrated astronomer of Harvard College, Massachu

The New York papers speak in high terms of the Rhode Island Brass Band (colored) which accom-panied the Hannibal Guards of New York on their

In Livingston county, Illinois, some women tarred and feathered a young woman named Dickson, who had ill-treated a little girl living with her fa-

Buchanan's Journal of Man .- The first number o whereas, our dearly beloved friend and associate, Anna M. Chase, has been called away from her state of usefulness on earth, to engage in the duties of pology. The editor, in his card, says that his work of usefulness on earth, to engage in the duties of a higher and holier sphere in the spiritual world; therefore,

Resolved, That the Salem Female anti-Slavery Society, with whom the departed was long and intimately connected, most decay feel the loss of their mately connected, most decay feel the loss of their

character, the exalted purity of her heart, her pious devotion to the cause of the slave, and her quenchless zeal in promoting the interests of aniversal emancipation.

Resolved, That although we shall see her face on earth no more, nor be guided by her counsels, nor be stimulated to exertion by her cheerful zeal in the glo-

of goodness and virtue, and to cultivite those noble impulses of the heart which led her or in the promotion of the cause of humanity and besevolence.

Resolved, That, as a Society, we profoundly sympathise with the bereaved family, who mourn the loss of one whom they fervently loved, and whose society was their delight, but with whose cherished presence they will no more be blessed on earth; yet feeling that her pure spirit, though unseen, still dwells near them to comfort them in their affliction, and to chear them to comfort them in despendency, and that they will one chear them to despendency, and that they will one

time, two sailors from the Harbor, two females, and four children, all of whom were drowned before any

four children, all of whom were drowned before any relief could be extended to them.

The names of the persons drowned were, so far as we can ascertain, as follows:—James Conway, Rob-ert McKeever, of the Sailors' Snug Harbor; Miss Ho-gan, (niece of Mrs. Green,) aged 17; Mrs. Green and four children.

The Worcester Spy administers a severe and just New Orleans, Aug. 2.—The steamers

&c.,
The white population is,
free colored,
slave, Estimate of the number of men capable of bearing 

180,000—an ...

Spaniards, 20,000

Spanish troops, 23,000

43,000—who may be opposed to revolution.

In the jurisdiction where the revolution is said to have commenced, (Puerto Principe):

40,000

10,000

13,000

Slaves,

Slaves,

Puerto Principe is about 350 miles from Havana.

The bay of Nuevitas is the entrance to Puertro Principe, and the river emptying into the bay runs into the interior to the town of Puerto Principe. The approach to the bay of Nuevitas by troops, must be made by sea from Havana. On the opposite side of the island, and equi-dissant from Puerto Principe, are the town and river St. Cruz, which is accessible to small vessels of war.—Sas. Rep.

ANTI-SLAVERY CONVENTIONS.

NEW SERIES. WEBSTER (Worcester Co.)

Saturday Evening and Sunday, Aug. 16 and 17. This meeting will be held in Hall, and will be attended by Charles C. Burleigh and Samuel May, Jun. EAST BRIDGEWATER, (Plymouth Co.)

Sunday, August 17. This meeting will be attended by Wm. L. Garrison nd Nathaniel H. Whiting. See County Notice.

SOUTH GARDNER, (Worcester Co.) Sunday Aug. 24. Particulars next week.

BARNSTABLE COUNTY CONVENTION. BARNSTABLE COUNTY CONVENTION.

An Anti-Slavery Convention for Barnstable County will be holden in Harwich, commencing on Friday, Aug. 29, and continuing on Saturday and Sunday, 30th and 31st. We hope to see a large delegation, from the several towns on the Cape, present with us at that time. Let us not be found wanting in the good and noble struggle for Freedom, Justice, Truth, and Good Will among men. Let Barnstable county redeem itself-from all suspicion of pro-slavery and time-serving. Come one come all.

time-serving. Come one, come all.

The meeting will be held, if the weather be good in the Grove about one mile South of the Harwich Congregational meeting-house; otherwise, at Union

W. I. Garrison, Stephen S. Foster, Nathaniel H. and Samuel May, Jr., design to be present. JOSHUA H. ROIBINS,

GILBERT SMITH. GILBERT SMITH,
NATHANIEL ROBBINS,
ZEBINA H. SMALL,
ISAAC MAYO,
VARANUS NICKERSON, Committee Arrange

PLYMOUTH COUNTY NOTICE.

A meeting of the Old Colony A. S. Society will be held in the Town Hall, East Bridgewater, on Sunday,

Aug. 17.

The place of meeting will be in the Town Hall.

W. L. Garrison, N. H. Whiting and others will address the meeting.
BOURNE SPOONER, President.

H. H. BRIGHAM, Sec ry. DIED-In this city, Aug. 1st, William Davis, aged 40. The deceased, in company with the other mem-bers of a Society to which he belonged, was about starting for Ne v Bedlord, to celebrate the anniversary of West India Emancipation, when he incautiously stepped upon the wrong track; the cars came upon him and crushed him to doath. He was industrious and temperate in his habits, faithful and punctual in his business, social in his disposition, and universally

esteemed by those who were acquainted with

NOW READY. THE GREAT HARMONIA. Vota II.

B. MUSSEY & CO. 29 Cornhill, Boston, pub-B. lish to-day, THE GREAT HARMONIA.

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### ORIGINAL HYMN.

For August 1st, 1851. BY REV. E. DAVIS.

AIR- Scots wha hae.'

Hail again the glorious day, When the despot's bloody sway Passed forevermore away, In the Western Main ! When, upon the bondman's night, Broke old Freedom's joyful light,-And against the conquering RIGHT, Strove the Wnong in vain.

Sing the triumph, when, at last-Years of fiery trial passed-Slavery's hated form was cast To a loathsome grave; And the friends, who, for his good, Watching through the night, had stood To their holy brotherhood, Took the ransomed Slave.

Sing, that, in their unchained flight, With convincing power and might, Freedom's growing years unite, This great truth to swell; Laid to RIGHT's unbending line, Where God's living counsels shine, PREEDOM is of birth divine. BONDAGE is of hell !

Let the shouts of freemen ring! On her white, far-flashing wing, God's free angel comes to bring, To our own fair shore, Freedom, peace, and righteousness; Comes the plundered to redress; Comes the Fugitive to bless, Fugitive no more !

Strong, then, be each heart and hand Of the brave, true-hearted band, Who, to save a guilty land, Strike for Liberty! Be they feeble, faint or few, They shall smite Oppression through; They shall conquer-GoD IS TRUE-And the Slave go free!

### For the Liberator. INVOCATION FOR THE SLAVE

Spirit of Truth ! inspire our souls With power and might divine, To spurn Oppression's impious laws, And bow man's will to thine.

Let selfish care forgotten be; This sacred cause demands Untiring zeal, unshrinking trust, Till burst are Slavery's bands,

To thee we look, on thee rely; Girt with thy strength, we'll dare The tyrant's rule, the worldling's scorn, And joy such scorn to bear.

We'll onward press, though deepest gloon Ofttimes obscures our way; The mists of error shall disperse At Freedom's rising day.

Father alike of bond and free, Uphold us yet to prove Man's rights, and to them consecrate Our labors and our love!

For the Liberator.

## APPEAL TO CHRISTIANS.

Shall they who own the Christian name. And God's paternal love declare, Dare to deny a brother's claim, Their common Father's gifts to share?

Has Christ then lived in vain? so taught That glorious doctrine of the free Divinity in man, that aught Can sanction human slavery?

No! think not vile Oppression's wrongs To link with Christian Faith and Love : The name of Christ alone belongs To those whose lives his mission prove

### From 'Household Words.' BEAR THEE UP BRAVELY.

Bear thee up bravely, Strong heart and true! Meet thy woes bravely, Strive with them too! Let them not win from thee Tear of regret, Such were a sin from thee-Hope for good yet!

Rouse thee from drooping. Care-laden soul. Mournfully stooping 'Neath grief's control: Far o'er the gloom that lies Shrouding the earth,

Light from eternal skies Shows us thy worth Nerve ye yet stronger, Resolute mind : Let care no longer

Heavily bind. Rise on the eagle wings Gloriously free! Till from material things Pure thou shalt be ! Bear ye up bravely,

Soul and mind too! Droop not so gravely ! Bold heart and true! Clear rays of streaming light Shine through the gloom, God's love is beaming bright E'en round the tomb!

### SONNET.

· Prove all things; hold fast that which is good." I will not wrap around me, for a robe, This worn out mantle, Custom. I would be That which my soul proclaims I should be-free To act upon conviction. I would probe E'en to the very centre of the globe, The deepest depths of Thought, and seek for Truth With all the force and compass of my mind. Why should I sink into the lethargy Of age, while I have energy and youth? And if I be so favored as to find The priceless gem-or to believs, indeed, That I have found it-thereor will I base My trust, and 'look the whole world in the face,' Nor fear the thunders of dogmaic creed.

## WEALTH

What is gold, unless it bring More than gold has ever brought? What is gold, if to it clins Narrower vision, meaner thought?

# The Liberator.

THE PUGITIVE SLAVE BILL-THE PEACE CAUSE-ENGLISH QUAKERISM. LONDON, July, 1851.

DEAR GARRISON :

You, and Theodore Parker, and George Thompson and Harriet Martineau, and Mr. and Mrs. Mott, and H. W. Beecher, and a host of your friends, have made American slavery a world-wide question. That is something to have done for the slave specially, for July 27th, to hear the question of slavery discussed

to do when shown what to do, but are blown about the high order of the speeches made, there is ground larger class, are so fond of a calm, that they do not to anticipate much good to the cause. larger class, are so fond of a caim, that they deven whistle for a wind, but will readily assist, if even whistle for a wind, but will readily assist, if some hearty sailor will call them to quarters when the chairman, and B. H. Clark, Secretary. wind comes up, and steer them on when the ship is

We have a few spirits among us who are stirring, now that the Fugitive Slave Bill has enabled you to now that the Fugitive Slave Bill has enabled you to awaken the world to the utter corruption of the Amer-ican point by the existence of slavery in the Southern ican mind by the existence of slavery in the Southern States, and the slavery of the North to the love of the churches are preaching salvation by grace, we are

that those who call themselves ministers of the gospel, and who consider-or at least affect to considerthat they are set apart to minister to that gospel, and could barely live. With all this piety, we had to have to proclaim it on the house-tops, should be-shame upon them !- the first among those who desert the principles of liberty and the gospol of liberty to the us, and still we were not safe. We have also slavery, captive, and who find out that it is not a liberty-loving, a liberty-teaching gospel, but a slavery-allowing,
a torpid gospel; not life, but inanition; one that imposes upon them the duty of praying for the sinners, nitions, and forget the sufferers whom their petted American churches will be tinder for hell. Slavery is nitions, and forget the sufferers whom their petted sinners have injured and are injuring, demoralizing of human victims. Our crime was not neglecting and imbruting. These Orville Deweys are miracles of love and tenderness for the brute with the cowhide, and pray for the slave, that God will fit his back for the burden. Thus they wrestle with God in prayer, and hope that He will, through Christ, bring forth chastity, purity, and all the Christian amenities, from

This class of saints seem to consider that a black man should think of duties, not of rights. If it be true, and it is generally admitted, that there can be no right without a duty flowing from it, it would tion-'No cross, no crown.' There is no cross in seem to follow that there is no duty without a right.

last three days, and this evening there will be a Soiree at Willis's Rooms, Hanover Square. The speaking has been good, rational, and the spirit manifested Henry Clay joins the church, to make his 'calling and earnest; and, as I hope and believe, much good has election sure; and Daniel Webster, himself, is a been done, in the way of confirming and strengthen- church member. Anti-Slavery is now, in America, ing of purpose.

the Non-Conformist to you. This meeting has been greatly supported by the Quakers here. They are a sect often sneered at, but their steady consistency in supporting what they profess is, as I think, a matter slaveholders? Not Christians, but Abolitionists of just praise to them, as a body. If other sects did They tremble at Anti-Slavery Conventions; they the same, the world would be largely improved. This rejoice at church gatherings. What is the power of is what they do here, steadily and consistently, which other sects do not do, so steadily and consistently:— body goes to hear the sermon, but the music, and to

poor Quakers amongst the hundreds of thousands of has no decorations, no orchestra, no cushioned pews. paupers in England.

Established sect here do not build their own churches; they receive money from the State for that purpose, and distrain the goods and imprison the persons who sin. do not pay rates for repairing their sectarian churches.

They educate their own children, and the orphans of Quakers, and support the work of education by other sects, and they do so with great steadiness, uni- Abolitionists do not conceive of the true grandeur of

They assist to improve prison discipline.

cause in others. They are never found drunk in the kennels, or would your churches be forsaken, and your altars brought before magistrates for intemperance, violence crumble down, and the millennium would come!

a testimony to their own views of faith and duty, that no sect in the land anti-slavery-not even the Quathey have compelled the legislature to emancipate kers; therefore, this movement will crush every one them from the imposition of the priest in the marriage of them. They all combine against abolition, though ccremony, and grant them the power to celebrate it in it would save my of them that would adopt it. And

their own churches, and by and amongst themselves. as all the sects of Judea conspired against Christ and ly assumption among themselves, and submit to no slavery must perish, while it shall grow greater and priest but those who proceed from and take their greater. powers from their own body.

it may be answered, so is the creed of the Orthodox— might teach us We denounce Austria: but, while original sin-predestination to eternal torments—the we have no foo of free soil, Austria is all free soil. mystery of the Trinity-the atonement. Imputed In 1836, Austra proclaimed freedom to all fugitive righteousness, however professed, is not allowed, you slaves. The meanest mud-scow on the Danube see, to suppress action; and in all the things that I freer than the proudest American man-of-war. have named, they do not, as the other secus do, ac- We boast of our glorious Union; we have a m commodate themselves to the views of the powers that whose especial business it is to save it-a locomotive be. Our immortal souls, or the professed care of savior-a savier on castors! Now what, according them, is put up for sale in England daily and hour- to this Savior himself, is this Union? It depends, ly, and with the purchase money the buyer receives says he, on fidelity to the Fugitive Slave Law. The a right to take a tenth of the produce of the soil from return of runaway slaves is the price of the Union. the poor sheep who are sold to him. Against all How many fathers of you will give one son or daughthese things, the Quakers, as a body, have made a ter to slavery to save it? Hold up your hands! consistent and distinct protest.

or, if not of the word, of the idea, that any theory of to save the Union! It takes a Doctor of Divinity to good is Utopian. Our Crystal Palace-I should say that-or to do it. We seem to think that all have said, the World's Crystal Palace-has caused manner of blasphemy can be forgiven, but the blasnations to come together and shake hands in peace. phemy against the American Union hath never for It is now becoming quite a subject of talk on the Continent—(I found this to be the case in Germany the burnt-sacrifices on its bloody altars. Their candiother day)-that tens of thousands of men can meet dates are all saviors of the Union-rivals in this great together, talk of and view the arts of peace, shake work. Even the Free Soil Senator has his doxolog hands and part in peace, without the aid of bayo- to the Union, in which he declares it 'twice blessed. nets to prick them forward or guide them, is a thought No party is opposed to slavery; individuals in all the that men hope will teach their governments that peace is both safe and chesp. We have a few policemen, parties are opposed to it; but the leaders of all the parties will sacrifice humanity to power and preferonly, to guide, direct and assist, who are proverbial ment. All support the Union, and for what it brings for civility to those who treat them with it.

the Peace Convention yesterday, (July 24.) Pierre He held to the merit of that party, though he did not

of the world, who were about to become members of one great family. He offered in his own name, and in those of his fellow workmen, their most sincere thanks for the warm reception they had just received from them, in the cheers they had given them at their entrance. If was was an evil generally, it was a greater one to the laboring class than any other, because they were those cailed on to bear the burden of the cost of war, and were also put in the front rank of battle, to sustain the first fire. God had given them being in order to increase life, but by war they tried to destroy it. They kad skill given them by God in order to create enjoyments and advantages to themselves and others; but by becoming soldiers, they were fore a great curse, and they joined cheerfully with them in getting rid of this evil by propagating peace. On arriving in London, they had been particularly struck with its appearance. There were no cannons or bristling bayonets, no fortresses or barricades, or gates to prevent their free ingress and egress. Instead of soldiers in their streets, he only saw quiet citizens. He was of opinion that England, and London particularly, in this respect set an example to the world; and before long, soldiers would become less and less in number, and men become more skilled in peaceful arts for their mutual support. In conclusion, he thanked them again for having received them in the bonds of fraternity and brotherhood."

thought Liberty Party people as anti-slavery as any body. We cannot wealt the advent of a pure government; the wished all men were Pree Soilers. He did to believe in isolation. He gave the 'Garrisonians' the credit of being the only even partially free men in the country.

Wendell Phillips, who for the first time addressed in the credit of being the only even partially free men in the country.

Wendell Phillips, who for the first time addressed and Essex audience, commenced by some remarks on the variety of tastes for speakers. No one could please all. If he did, he must make a very po

It was well observed by Mr. Gilpin, who spoke, that what was called Utopian one year, became practica-ble the next. This is true. The astrology of to-day is the astronomy of to-morrow; and so with reference to the great object of your exertions—the abolition of slavery; you will make that which is said to be impracticable, possible. Go on, my good friend Yours truly, and prosper!

EDWARD SEARCH.

MEETING AT ESSEX. A large concourse assembled at Essex, on Sunday humanity generally.

The public is a many-headed thing. Some of the pedical properties and better furnished than the hearts; others have larger hearts than heads, and are willing others have larger hearts than heads, and are willing the house was densely crowded. Good order and earnest attention marked the audience: and from

The meeting was organized by choosing that vet

Parker Pillsbury spoke several times during the day, in his usual original and impressive manner. States, and the slavery of the North to the love of dollars, and the consequent bowing of their knees to has not saved, it has destroyed; let us try the better We laymen cannot at first understand how it is way. He spoke of the general prevalence of religion among the American people. We were all broke out with religion, as with an eruptive disease. Yet we a navy and an army, prisons and gallows, schools and houses of reform, and many other agencies to protect mad at the bare mention of this subject. If Calvinism was true, then more than three-fourths of the church duties. We built colleges and educated min isters enough. We were diligent enough in all ceremonial observances. Our creeds were sound, but at our very church doors lie these millions of bleeding victims, and we trample over them, and drown their cries in songs and hosannas. Suppose Christ were here, would be be silent as our preachers are? Nav! There is no test of character in our religion : it

is easy, respectable. The test of religion is persecuour religion. Mobs and ministers, blacklegs and We have had a glorious peace gathering during the church members, are at one. The offence of the cross has ceased. It takes ten times as much character to keep out of the church as to get in. Even what Christianity was eighteen centuries ago in Ju-I shall get cff, I hope, a supplement edition of dea: their positions are the same. Garrison's name, They maintain their own poor. We do not find sleep, look about, and be respectable. Anti-slavery It relies on its truth, its moral power; and yet it has They build and repair their own churches. The sifted and shaken the whole people of this country. What is the true religion? Inwardly strong, and 'mighty to the pulling down of the strongholds of

Anti-slavery is the pioneer of all reforms. Methodists and Universalists are these alone; but abolitionism enlarges the soul to embrace all reforms. our cause, our education is so narrow and grovelling. If we could see its future glory, we should flock to They set the example of temperance, and aid the its standard in crowds. O, that God would touch sombody's lips with the gift to depict it aright! Then

In a subsequent part of the day, Mr. Pillsbury They have, as I have before said, at all times pro- spoke of the omnipotence of public sentiment to pull moted the cause and encouraged the advocates of down or build up. Parties, banks, tariffs, rise or fall peace.

They have borne so steady, uniform and consistent if they would, but they do not desire to. There is They have consistently and steadily repelled priest- came to nought, so all the sects which oppose anti-

In politics, stid Mr. Pillsbury, we think ourselves If it be urged that much of their creed is absurd, a model for the world; but the despotisms of Europe

No hands! Is this your patriotism? From this time forth we shall get rid of the word. Divinity said he would send his mother into slavery

Fifteen working men from France, forming a dep- C. L. Remond took considerable exception to Mr. atation from other working men, were introduced to Pillsbury's 'illiberal' remarks on the Free Soilers, Vinsard, one of the French deputation, thus spoke :- believe them pure, and lamented Charles Sumner · He addressed those who were present as citizens letter of acceptance, as weak and unadvised. He o were about to become members of thought Liberty Party people as anti-slavery as any He offered in his own name, and body. We cannot wait the advent of a pure govern-

laugh it to scorn; they are far enough off, and we see through the sham. Just so should we judge of the piety of American politicians and clergymen. Let not nearness of view decrive and blind us.

In the afternoon, Mr. Phillips took up the question of the relation of the anti-slavery movement to Christianity. Why do we alter the uses of the Sabbath, which has been always and every where devoted to religious exercises? Answer—ours is the only true religion. The religious sentiment in itself is blind, but Christianity undertakes to guide it; and that tianity. Why do we alter the uses of the Sabbath teaches us that true religion is to do the duty of to day-to oppose existing evils, and attend to presen day—to oppose existing evils, and attend to present England, and author of the History of the Angle calls of humanity. Christianity is always in the van Saxon Church, died at Hornby, England, 18th ult. of reform—teaching the ignorant, helping the needy, in the 81st year of his age. saving the down-trodden. These duties are done by Christians, however they are denominated. The Church that does not do them is a synagogue of Satan. Our popular Christianity is historical—it neglects the duties of to-day. It fights against the single the duties of to-day. It fights against the single the duties of to-day. It fights against the single the duties of to-day. It fights against the single the duties of to-day. It fights against the single the duties of to-day. It fights against the single the duties of to-day. tan. Our popular Christianity is historical—it neg-lects the duties of to-day. It fights against the sins of Judea: against acknowledged sins only, not against existing sinful institutions and usages. The abolition movement is the proper product of Christianity.

Fletcher, residing at Chelmsford, was killed Aug. 5th, while attempting to cross the railroad track at Groton. Forms are nothing, acts are all; and any one that rises to make war against wrong is a Christian. Christianity is not to war against slavery, what is its mission, its use? I despise the religion that forgets the slave. As Melancthon said of the Protestants, 'We are the Church; join us, if you would be Christians, -so say we.

But our action is not exclusively moral; it is po litical also. Wo do not resign our political influence. We retain the right to criticise and affect pol-But voting is not the only form of political ac-Garrison, with his pen and press, has done more to change American politics than all the parties together.

Neither do we deny nor undervalue the uses the Union. We are neither fools, nor crazy, nor blind. The Union has promoted commerce, knowledge, the settlement of the country, the progress the race. But how much is it worth, after all? Is it worth the sacrifice of honor, liberty, justice When Daniel Webster asks us to send back the fugi tive to save mere dollars, religion and honor answer No. not while the earth lasts.

What authority has Congress to subvert the laws of God? Can they lay on us an obligation to do wrong? We will not obey the Fugitive Slave Law A man is worth, not this Union only, but this uni

Of the Free Soilers, Mr. Phillips asked, What are they doing to sustain themselves? Nothing; they are a machine merely; we are making the power that drives it. The nature of political action is to use the existing public sentiment; never to make any. It hinders reform. Sumner's election postponed and finally strangled several reform measures under consideration in the Legislature. Friends, we cannot spare you to make politicians. We need laborers plant; it is too early to reap! The Free Soil pany must die but for us; and it is not passible for a true abolitionist to be elected to any important office; no party will elect such a man. Subsequently, Mr. Phillips spoke of government

Its use is to protect the weak; the strong do not need protection. One great end of government is to secure freedom of speech. Yet Daniel Webster talks of stopping discussion! That is taking away man's highest ter in Siberia is almost beyond belief; the thermometry anny. But it has taken months for the people to degrees Fahrenheit, and in winter to fall to 82 degrees waske to the insolence of that demand! This issue. wake to the insolence of that demand! This inso lence of our leaders is not noticed enough. Nobody has the right to restrain our freedom of speech.

We are called fanatics : but all earnest men are anatics. It is the seal nature sets to their sincerity, that it makes them; ardent, enthusiastic, fiery. Dar iel Webster, too, is a fanatic; only on the opposite side to us. We go about preaching disunion, h preaching union. Mr. Phillips pursued this subject at great length, but the shades of evening prevented our taking minutes. The above are mere hints of the topics he discussed, in a style and manner which captivated all who heard him.

Mr. George W. Putnam contrasted the coldness men on this subject with the carnestness they feel on much less important topics. Few attend antislavery meetings; fewer still come to sympathize. The most thrilling accounts of the horrors of slavery have hardened us to this familiar wrong. Our fathers held slaves for many generations, and the public mind has become reconciled to it. Besides, it serves us in politics and commerce, and we become its vassals. We lend it the aid of our Bibles, hymn books, and prayers. We pillar it even on the shoulders of

'But we have law for it.' So had Shylock for the pound of flesh; so had the Inquisition for its butch-

whom? With tyrants, robbers, profligates—with the of the Dey-street murder; James Wall, convicted greatest sinners on earth! For this we must commit of the murder of a shoemaker, on St. Patrick's day. all these outrages and wrongs! No Union is worth that sacrifice: humanity and justice are worth all

the slavenoider! The compensate him if you can; slave, not to his master. Compensate him if you can; but all the wealth or cert cannot do it. but all the wealth on earth cannot do it.

timent through the land, in a very short time, our country would be free. This is the only way to abolish slavery.

Terrible Tragedy.—Extract of a letter giving an account of a horrid murder perpetrated at Hannibal, Mo.:

Brief remarks were made by several other person Brief remarks were made by several other persons which helped to increase the interest of the meeting. The foregoing report contains merely the spirit of the addresses made, it being impossible to report them entire. The speakers are not responsible for the language—merely for the sentiments. If these vere language—merely for the sentiments. If these vere

### TO SECURE PEACE, WE ARE AT ALL TIMES PREPARED POR WAR.

Such is the inscription on the cap or rather 'top' of a 'liberty pole' in a neighboring city; and the sentiment is generally received as sound doctrine. But vary the language a little, and its absurdity is atonce made apparent, even to the most stupid. 'To sour What would be thought of an association that should launch upon the sea of temperance reform with such a motto emblazoned on its banner? 'To secure fredom, we are at all times prepared to enslave.' 'To secure honesty, we are at all times prepared to enslave.' 'To secure honesty, we are at all times prepared to enslave.' 'To secure honesty, we are at all times prepared to enslave.' 'To secure honesty, we are at all times prepared to enslave.' 'To secure honesty, we are at all times prepared to sted.' Will not the means secure the ends in the last thee cases, quite as well as in the first? Or has God n. cases, quite as well as in the first ? Or has God nverted the moral order of things to suit our political whims and fancies? Will some one who knows, clar up the difficulty ?

The question for us is, Shall we be fearless, untrammelled? Anti-slavery says, Yes. It emancipates us. Our duty is to do what see think right; no matter what pulpits, presses and politicians prescribe. If we violate our own convictions, at the bidding of any one else, we shall be damned. What do we think of the piety of English aristocrats and Bishops? We laugh it to scorn; they are far enough off, and we 'We protest against the public fund being appro-priated to any such offspring of Garrisonianian, pro-tege of woman's rights conventions, mottled canglom-erate of insanities, and amalgam of abolicionism and socialism, as we believe the New York Central College to be!

Mercy on us !- Concord Democrat.

Dr. Lingard, the Roman Catholic historian

Futal Railroad Accident .- A man named Lovel

The body of a woman has been found buries in the woods of Seekonk, and pieces of potash had partly destroyed the flesh. It is guessed that she was killed in Providence. There were gold rings in the ears, but no other means of identification, as the corpse was naked. It had been buried about a fortnight, and was discovered and dug up by dogs.

The Detroit Tribune estimates that the when crop of the State will exceed in amount that of last year full one third; that Michigan will export twelve million bushels of wheat, six millions of corn, and three hundred millions feet of lumber during the present year. The aggregate of exports are set do at twenty millions of dollars in value.

To Robert, a slave, who stole \$400 and a gold watch, at Mobile, was sentenced to 117 lashes, to be administered in three days.

Daguerre, who discovered the beautiful art

Railway Speed.—A new locomotive on the South Eastern Railway, England, recently drew a load of forty-four cars at a speed of seventy-three miles per hour—a performance, as we believe, yet une-

Switzerland.—The population of this country, according to the recent census, is 1,425,000.

Catholicism and Slavery.—The Catholic Telegraph copies an editorial from some other paper of that denomination, which asserts that while 650,663 slaves are owned by the various Protestant sects, not a Catholic Bishop or Priest, from the shores of the St. Lawrence to the mouth of the Mississippi, owns a single

Siamese Twins Outdone.—The La Grange, Ga., Reporter of the 11th instant says: On the night of the 3d instant, a servant woman belonging to R. A. Ridley gave birth to a child, having two perfect and distinct heads and necks on one body.

Horace Greeley says: 'If a fire should con sume the Crystal Palace, the inevitable loss must exceed one hundred millions of dollars, even supposing that a few of the most precious articles should be snatched from swift destruction. Ten minutes without wind, or five with it, would suffice to wrap the whole immense magazine in flames, and not a hun-dredth part of the value of the building and its con-tents would remain at the close of another hour,'

The extreme temperature of summer and win

Monsignore Monza, a venerable prelate of Rome, keeper of the Vatican Library, and a professor of the Roman University, committed suicide at Rome on the 10th July. He left his reason on record, which was, disgust at the proceedings of the Papal Court. Signor Monza was nearly 70 years of age.

Signor Monza was nearly 70 years of age.

The Dress Reform at Syracuse.—The Syracuse papers bring us the proceedings of a large meeting of the friends and advocates of the proposed reform in dress, held in that city on Tuesday evening, last week. There were seventy-five or cighty ladies present, a number of them being dressed in the new costume. An able and eloquent address was delivered by Dr. Miles, on the effect of the proposed reform in a physiological point of view. He was succeeded by Mr. Wm. H. Burleigh in an eloquent exposition of the necessities and requirements of the reform. He was followed by Rev. S. J. May, who offered a few impromptu remarks, quite to the point; and then a sepromptu remarks, quite to the point; and then a series of resolutions was adopted in accordance with the sentiments advanced by the speakers.

pin and Mr. Cole were from Connecticut, and engaged omnipotence — Fugitive Slave Law and all. It shocks all humanity beside; but we glory in it. Murder, Convictions, and Trials to come.-The fol

pound of flesh; so had the Inquisition for its butcheries; so had the monsters of the French Revolution. True law is the expression of Right; all other laws are to be despised.

But we must maintain the Union. Union with the whom? With tyrants, robbers, proflicates, with the that sacrifice: humanity and justice are worth all things else.

There are some who even talk of compensating the slave-owners in case of emancipation. Why not compensate the thief who takes your property? Compensate the burglar and the pirate rather than the slaveholder! The compensation is due to the slaveholder! The compensation is due to the slaveholder! Compensation is due to the murder of a man; John Charles, attempted murder: Ellen Dayle, murdering a warman an the but all the wealth on earth cannot do it.

But how shall slavery be abolished? By moral effort alone. If all the political abolitionists would join us, and engage in disseminating anti-slavery sentiment through the land, in a very short time, our liment through the land, in a very short time, our

them entire. The speakers are not responsible for the language—merely for the sentiments. If these vere thought objectionable, no one appeared to say so, although frequently invited and even urged to de so. But anti-slavery sentiments are manifestly gaining ground in Essex, as was evinced by the numbers and character of the audience on this occasion. The work goes bravely on,' and we think the heralts of freedom may anew 'thank God, and take courage'

B. H. CLARK, Secretary of the Meetiny.

Newark, Aug. 5.—Edward Drum was assassinated last night while walking on Plain street with his wife, by a girl named Margaret Garrity. Margaret had been seduced by Drum, who had promised to marry her last Sunday. The weapon used was a carrying knife, and Drum died almost instantly. The girl has made her escape, and cannot be found. The deceased was only married last Sunday.

A Court Martial was recently held at Fort Co hein to his leg. Sentence since revoked.

Emigrants.—Five thousand eight hundred and eleven emigrants arrived at New York on Wednesday and Thursday last week!

EVERY FAMILY SHOULD HAVE A BOX HAY. DY IN CASE OF ACCIDENT.



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### RUSSIA SALVE VEGETABLE OINTMENT. INTRODUCED IN 186

TWENY-FIVE YEARS' EXPERIENCE RUSSIA SALVE VERY BEST REMEDY

CUTS, BURNS,
SCALDS,
CHILBLAINS,
FLESH WOUNDS,
CHAPPED HANDS,
BOILS, FELONS, SORES,
INJURY BY SPLINTERS,
FROST-BITTEN PARTS OF THE BODY,
SORE EYES, OLD SORES,
PILES, 5c. BURNS

TWENTY-FIVE CENTS PER BOX.

### THE POOR MAN'S FRIEND.

EDWARD YOUNG, cabinet-maker, 58 Carrer st. DWARD 100 NO, connecember, 38 Carrer st.

In the year 1842, was injured by a plank falling on my leg; it caused the leg to swell and become inflamed, and caused the most awful ulcers and sores, that defied the skill and treatment of the best physical content of the less physical content that the state of the state o cians of Quebec, the place of my residence at that time. Dr. Douglas, one of the most popular surgeons of Quebec, assured me there was little hope of my recovery.

I came to Boston; my limbs were now both affect-I came to Boston; my limbs were now both affected. I applied to Dr. Phelps: he tried his skill, but without any success, and I was then induced to call upon Dr. Warren, who gave me some relief; but atter some time, I grew quite disheartened, my limbs were almost a mass of sores from my knees down to my ankles, scarcely allowing me to sleep or rest, day or night. I had read a good deal about Russia Slave, but having used so many advertised plasters and salves, and tried so many things, that I felt little interest in the Russia Salve; although repeatedly advissalves, and tried so many things, that I felt little in terest in the Russia Salve; although repeatedly advised by my friends to try it, I was too skeptical to do so. At length, a man brought me a box of Russia Salve, which I applied to my limbs, as the directions implied. I really began to feel a sensation of peculiar pleasantness about my raging sores. I went down to Redding & Co's, 8 State street, and bought two boxes. I have used, in all, nearly four boxes of this great Salve. My limbs are now, with the exception of the scars, as perfect as ever they were. The ulcers have healed up, the sores have nearly all disappeared, and I hesitate not to say, that by the time I have used the fourth box of the Russia Salve, I shall be cured. I consider my case one of the severest tests the Salve could possibly encounter.

I would add, that having the Salve in my house, and a member of my family suffering very much from

a member of my family suffering very much from Piles, I recommended the use of the Russia Salve, which cured them with great ease, and in a very brief space of time.

e of time. Yours, very respectfully, EDWARD YOUNG, To Messrs. Redding & Co., 8 State st., Boston. Wholesale Retail Agents for the United States, REDDING & CO., 8 State st., Boston. This Salve is put up in neat stamped metal boxes, with an engraved label illustrated with the above cut, without which none are genuine

DR. WM. CLARK'S

### Anti-Scrofula Panacea

COMPLETELY purifies the blood, equalizes its circulation, cradicates all morbid matter from the system, and, consequently, cures all diseases caused by the impurities of the blood, some of which are Scrofula, Erysipelas, Mercurial Cleers, Piles, Rheumatism, General Debitity, Palpitations, Jaundice, Dyspeysy, Liver Complaints, Pulmonary Affections, Spiting Blood, Singgish Circulation, and Humons of every description. It imparts vigor, purity and force to the whole system, and this without any concomitant or subsequent violence to the constitution. A single trial will convince any one of its great efficacy. See trial will convince any one of its great efficacy. See certificates in circulars, to be had of Agents. Also read the following

CERTIFICATE.

Bosrox, January 28th, 1851.

Last year, suffering much from a scrofulous disthesis, and also general bodily debility, I was indued to test the efficacy of the Anti-Scrofulous Pances.

Its renovating effect was now and the scropulous process. Its renovating effect upon my system was very som apparent in my restoration to a state of health much better than I had enjoyed for several years persion. I gained in flesh several pounds beyond the highest point I had ever attained before, and was much inproved in every respect, being enabled to go through an unusual amount of mental labor and public lecturing without difficulty. I used some half a dozen bettes. The Panacea is very pleasant to the taste, and warms and permeates through the system in sery quickening manner. I have repeatedly recommended it in my paper, and among my friends and acquaintances, as unquestionably remedial or alleriative in the various complaints for which it is prescribed; and have known of its salutary effects in several cases of Scrofula, Salt Rheum, &c. I cheerfully give this certificate, (being the first I have ever given of any medical preparation,) being desirous that the merits of the Panacea may be more extensively knows, and its sale widely extended. Its renovating effect upon my and its sale widely exten WM. LLOYD GARRISON.

Manufactured and sold by CLARK & CROOKER, No. 382 Washington street, 'Liberty Tree Block,' opposite Boylston street, Boston. Sold also by Redding & Co., 8 State street, and by agents throughout
the country. Beware of base imitations!

July 11.

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DR. PORTER'S

### Anti-Scrofulous Panacea.

RIGINALLY made by Clark & Porter, and now U offered by the proprietor for the cure of Scrofula, Humors, and chronic diseases. Put up in larger bottles than formerly, at \$1 per lottle, or \$5 for six bottles. To those who are really not well furbottles. To those who are really poor, we will furnish the medicine at a reasonable discount. If they wish to consult us, we will with pleasure give them advice gratis. All diseases treated on botanic or colorier visionally.

The Among the many certificates that have been given to the surprising efficacy of the Anti-Serolulous Panacea is one from William Lloyd Garrison, Esq. the Editor of the Liberator, who has tested it in his own case, and known of its good effects in other instances, and who strongly commends it to public patronage. Prepared and sold by Drs. SKINNER & POR-TER, No. 11 Washington street, foot of Cornhill,

TER, No. 11 Washington street, foot of Cor-Boston. Medical office in the same building. 6 hours from 9, A. M. to 5, P. M.

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t the Common Streets 4mis July 18

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